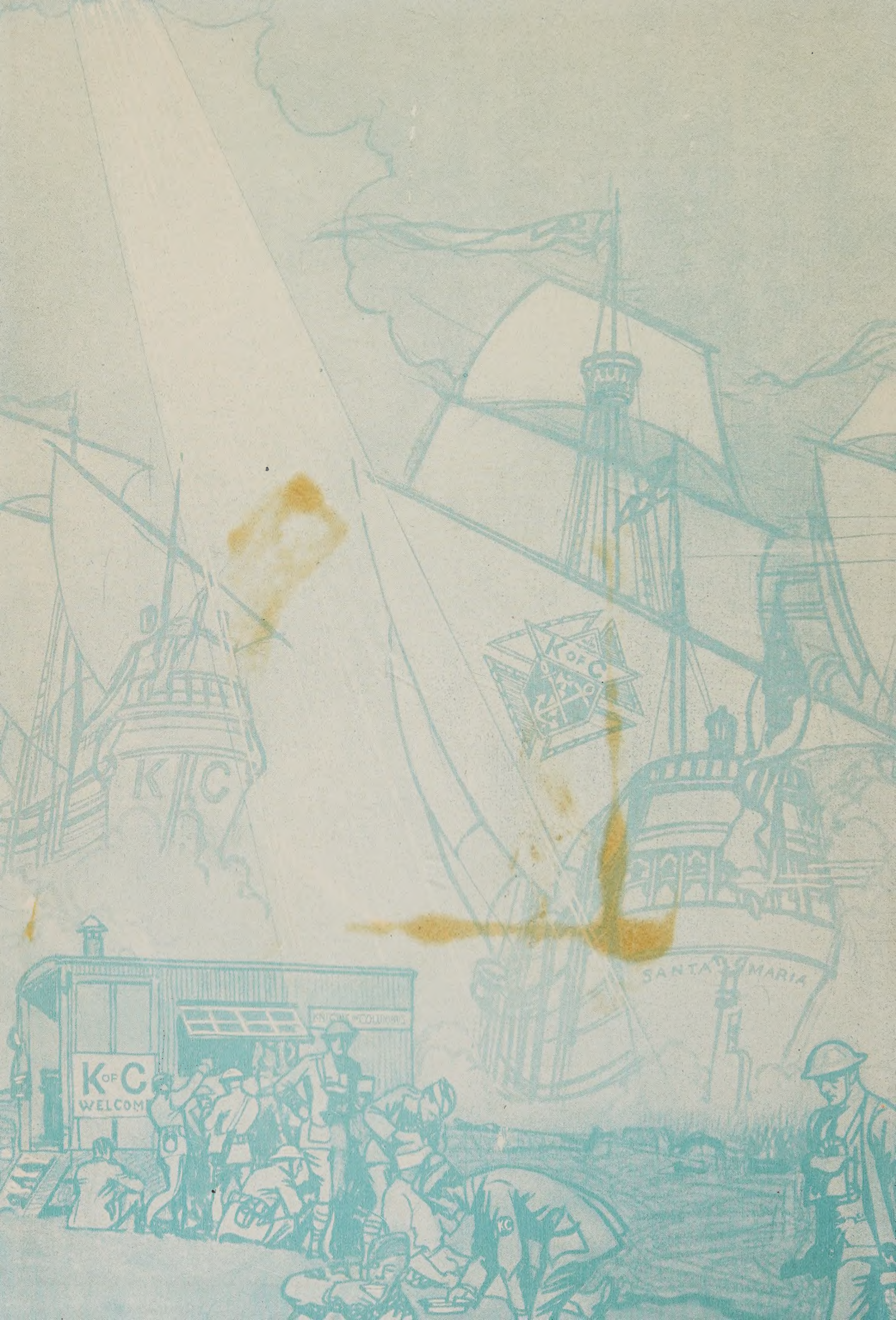
KNIGHTS OF COLUMBUS *in* PEACE AND WAR

by

MAURICE FRANCIS EGAN

JOHN B. KENNEDY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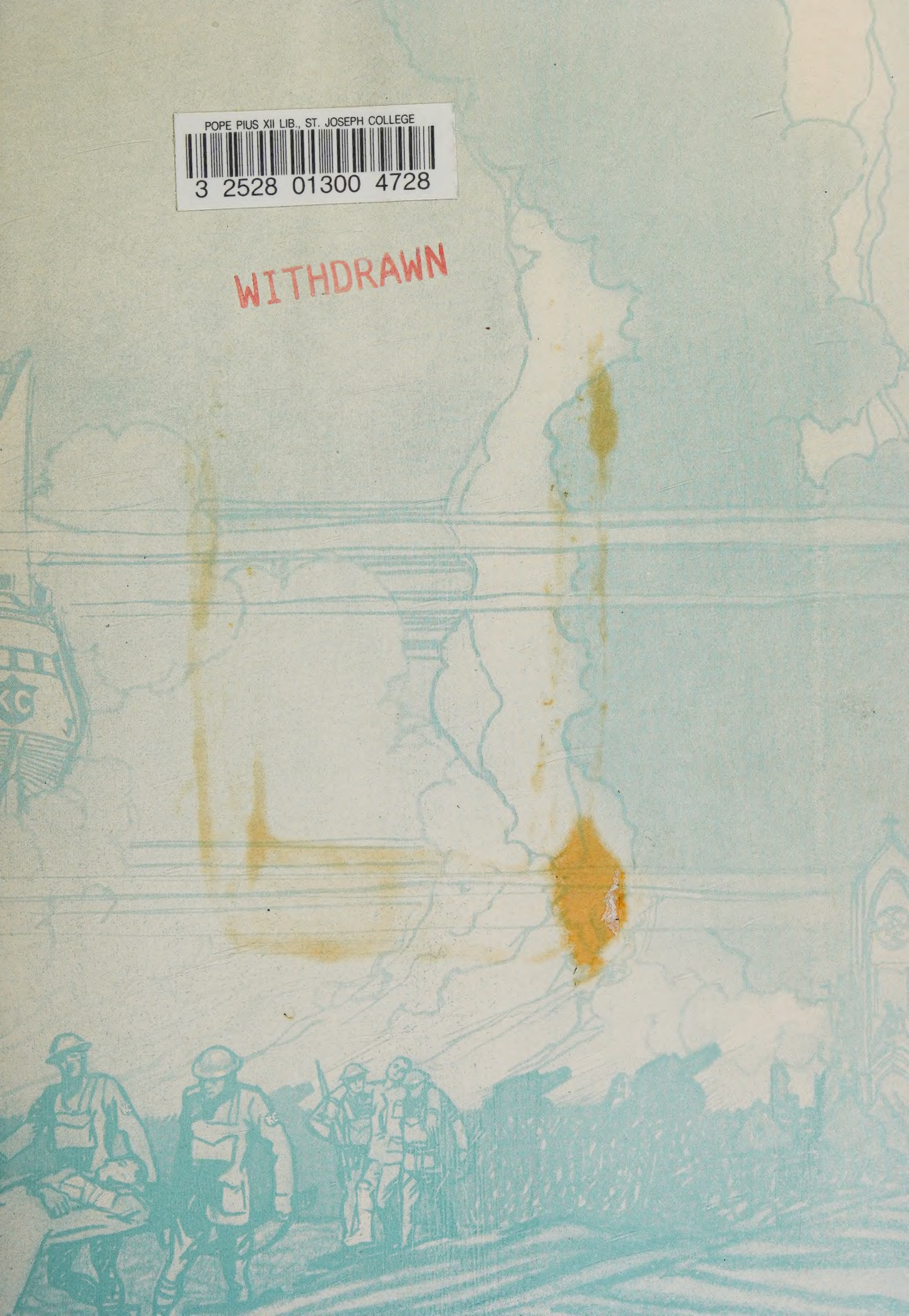

December 1, 1926

To the Officers of Council No. 40

This history, of the Order, under title "Knights of Columbus in Peace and War," is presented to your Council with the compliments of the Supreme Council.

Wm J McGinley
Supreme Secretary

James A. Flaherty
Supreme Knight

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HIS EMINENCE JAMES CARDINAL GIBBONS

"If I may single out one society without prejudice to the merits of the others, I will name in particular manner that splendid organization, the Knights of Columbus. They are our joy and crown. They are the glory of Jerusalem. They are the joy of Israel. They are the honor of our people. Wherever calumny raises its foul head, they are ever ready, like true Knights, to smite the enemy. Whenever an appeal is made in the cause of religon or charity, they are always foremost in lending a helping hand."

James Cardinal Gibbons, Archbishop of Baltimore.

THE
KNIGHTS OF COLUMBUS
IN
PEACE AND WAR

BY

MAURICE FRANCIS EGAN
AND
JOHN B. KENNEDY

IN TWO VOLUMES

VOLUME I

KNIGHTS OF COLUMBUS
NEW HAVEN, CONNECTICUT

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BY
THE KNIGHTS OF COLUMBUS

FOREWORD

Open Letter of the Catholic Archbishops of America, April, 1917

The Voice of the Hierarchy

STANDING firmly upon our Catholic tradition and history from the very foundation of this nation, we reaffirm in this hour of stress and trial our most sacred and sincere loyalty and patriotism to our country, our government and our flag.

Moved to the very depths of our hearts by the stirring appeals of the President of the United States and by the action of our National Congress, we accept wholeheartedly and unreservedly the decree of that legislative authority proclaiming our country to be in a state of war.

We have prayed that we might be spared the dire necessity of the conflict; but now that war is declared we bow in obedience to the summons to bear our part in it, with fidelity, with courage and with the spirit of sacrifice which as loyal citizens we are bound to manifest for the defense of the most sacred rights and the welfare of the whole nation.

Acknowledging gladly the gratitude that we have always felt for the protection of our spiritual liberty and the freedom of our Catholic institutions under the flag, we pledge our devotion and our strength in the maintenance of our country's glorious leadership in those possessions and principles which have been America's proudest boast.

Inspired neither by hate nor by fear, but by the holy sentiment of truest patriotic fervor and zeal, we stand ready, we and all the flock committed to our keeping, to co-operate in every way possible with our President and our National Government, to the end that the great and *holy cause of liberty shall triumph. Our people now, as ever, will rise as one man to serve the nation; our priests and consecrated women will once again, as in every former trial of our country, win by their bravery, their heroism and their service, new admiration and approval. We are all true Americans, ready as our age, ability and condition permit, to do whatever is in us to do, for the preservation, the progress and the triumph of our beloved country.*

May God direct and guide our President and our Government, that out of this trying crisis in our national life may at length come a closer union among all citizens of America, and that an enduring and blessed peace may crown the sacrifices that war inevitably entails.

PREFACE

THIS book is offered to the public because of an immediate demand. To write a history of the Knights of Columbus would be like proposing to publish the first volume of an encyclopedia of the events of any century before that century is finished. The Knights of Columbus are nothing if not progressive, and progress means the use of continual stepping stones to higher things; but the sudden and effective emergence of the Order from its quiet and uninterrupted work of adding to the stability of society, of uniting the ideals of religion and patriotism, of educating its members, in obedience to the commands of Christianity, in putting the eternal verities into practice, had raised a great many questions as to its origin, its principles and its methods. Were it not for these circumstances, the task — no easy one — of drawing a general description from the thousand and one detailed documents relating to the Order, might have waited. The public, however, has shown a very complimentary interest in the phenomenon of the appearance of a society in a tremendous crisis which demanded the highest qualities and the most energetic effort which could be required of any body of men.

It was necessary to extract from the great mass of material the philosophy of the movement; its genesis was easily explained; it arose from the social conditions in our country as a natural growth, but that its boughs should become so strong and sheltering and all-embracing, was not foreseen by its founders. Columbus, when he set sail for a strange unknown land, was impelled by spiritual motives; it was not to make Spain wealthier or more potent, or, except in a secondary sense, to add to the scientific knowledge of the world, but to carry the consolations of Christianity into the unknown. Similarly, the motives of the founders of the Knights of Columbus — we may almost say the founder, the Reverend Michael Joseph McGivney — were, first of all, spiritual. They understood that the sanity of the soul is the best foundation for that sanity of mind and body, that perfect balance which makes a good citizen; further than this they did not go, but under the Providence of God, they builded better than they knew. And the results of a wisdom, plainly one of the gifts of the Holy Ghost, were so scattered, so hidden in local records, and often so taken as a matter of course, worthy of only a casual attention, that the only way to present an account of what has been really planned and practised is to deal in generalities. The mass of particulars is so great that, in spite of the application of the official historian, Mr. Daniel Colwell, they could not be treated satisfactorily in the space allotted to these two volumes or analyzed within a moderate period of time.

The potency of the Order has depended greatly on the zeal of individual members, a zeal none the less ardent because it was well ordered and well disciplined. The temptation of the authors of these volumes was to dwell on the value of the personal equation. In every part of the country, in each council there was the record of the tradition of a man who had done much for the Order, and who had not only done this effectively, but picturesquely. It has been rather hard, then, after having studied the work of individuals, sympathized with it, and been thoroughly interested in it, to discover that these volumes would have been of too great a bulk if this temptation to indulge in personalities were not resisted.

If this applied in times of peace, how much more applicable was it in time of war? The examples of self-forgetfulness, devotion to duty, bravery, often accompanied by those touches of reckless adventure which appeal to all men in love with life, of generosity, of sacrifice — equalling even that of Sir Philip Sidney on the field of battle — were hard to pass by; but time and tide and the limits of space must control all human effort, and the authors of this book found that they were no exception to the rule that every picture must be limited by a frame; hence we make no excuse, for our regrets for what has been left out are even more poignant than those of the reader who may miss certain stirring personal episodes.

It is obvious, or at least it was made obvious, that the public that insisted that this book should be written, was quite satiated with war books. It had become as tired of the war as the returning soldiers, who almost lost their temper and seemed to become possessed of dumb devils when they were expected to answer questions concerning the dangers they had met. It is obvious, too, that this being the case it was our business to accent the human interest as far as possible, and to let the battles roar dimly in the background. Besides, the real heroes in this fearful crisis seemed to be unconscious of any heroism; what they had done in a way that seemed to us splendid, they preferred to take as part of the day's work; and this fact removed from us at once the possibility of adding those purple patches which always render a book attractive to its authors. The chronicle then, is as simple and direct as we can make it; the great merit of our work seems, in our opinion, to be the fact that it is truthful, that it is not over-laudatory, that it has nothing extenuated or set down in malice; and even where there might have been a certain provocation to irritation under what seemed to be injustice but was possibly only misunderstanding, the tremendous Event which overshadowed us during the writing of the last pages of this first volume, forced us to feel how small and trifling all discords are compared with the notes of that eternal harmony with which the work of the Knights was so wholly in accord.

To return to the exigent demand which a certain part of the public made for some immediate record of the activities of the Knights and of the philosophy of their history which made these activities possible, we must beg tolerance for the absence of certain information which, scattered as it was all over this country and in Europe, was almost impossible to obtain at comparatively short notice. Without the guidance and counsel of Supreme Advocate Joseph C. Pelletier it would have been impossible, under the circumstances, to make the first volume, at least, at all satisfactory. Until one comes to study the amazing development of the Order, its unexpected and vital energies, and the delicacy of its position as a new force, not only in society, but in the Church — without whose countenance, sympathy and inspiration it could not exist — one cannot realize how important Mr. Pelletier's knowledge, experience and tact were in the completion of a work which must have lacked some of its essential qualities without his supervision.

So indifferent to public praise had the members of the Order seemed, that in many important cases they obeyed implicitly the scriptural injunction not to let their left hand know what their right hand had done. This state of mind will be no doubt credited to them in the annals of the Recording Angel in the next world, but it makes it rather hard for the historian in this.

If *The Columbiad* had not given us the use of its files, in which such facts as were supplied to it were duly chronicled, we should have been entirely at sea as to many important names and dates, and we are happy to give credit to that journal for whatever accuracy these volumes possess.

Whatever may be the defects of these books, the authors must rather ingenuously confess that in examining what records they could find they have been deeply impressed with the sense that the Divine Spirit of Wisdom and Charity has permeated from the very beginning the growth of this Order. The simple faith of its founders had so molded its origins that neither malice nor bigotry could find a weak place in its economy. But the profound knowledge of the psychology of the average American shown in the appeals made to all the best qualities by the Order as it progressed was amazing to us when we had completed an analysis of how the intentions of its founders were day by day, year by year, vitalized and strengthened. What we had undertaken was to explain the objects and activities of the Knights of Columbus clearly and directly to the best of our ability. This we have tried to do, using such records as we could discover and depending for the story of their activities in the war on the testimony of eye-witnesses. If the reader of this book finds himself, at the end of it, as we did, impressed by the Divine quality of the work of the Knights of Columbus, seen through the veil of humanity, exerted in the very ordinary occupation of the sons of the soil, living very near the earth of battle, but with eyes on heaven, we shall feel that we have not undertaken this work in vain. Christ showed His special love for the centurion, and these Knights, following His example, have evinced their devotion to the soldier. It will be remembered that the centurion asked not that Our Lord should exalt him or give him mystical visions or great possessions, or even save his soul, but that He might heal his servant; and the Knights have learned well the lesson which Christ gave us in His relations to that very noble and simple soldier of the Roman Empire.

MAURICE FRANCIS EGAN.
JOHN B. KENNEDY.

New York, February, 1920.

CONTENTS OF THE FIRST VOLUME

CHAPTER PAGE

I. Big Fistfuls of Friendship 1
II. More Fistfuls of Friendship 24
III. Origin of the Order 45
IV. Interstate Growth 60
V. International Growth 74
VI. Constitution and Government 87
VII. Protecting Homes 95
VIII. The Fourth Degree and the Bogus Oath 117
IX. The Permanent Home Movement 130
X. Promoting Higher Education 139
XI. Allaying Religious Prejudice 156
XII. Relief Work in Times of Peace 169
XIII. Commemorating Columbus 181
XIV. Opposing Bolshevism 192
XV. Mexican Border Work 201
XVI. Decision for Work in the War 211
XVII. The First War Fund Campaign 222
XVIII. Rapid Growth of Home Work 233
XIX. Entering the Field Abroad 248
XX. Making Headway in France 258
XXI. Work for the Navy 269
XXII. Fighting Shepherds and Their Fighting Flocks 280
XXIII. After the Armistice 297
XXIV. Ending the War Work 314
XXV. Canadian Knights' War Work 340
XXVI. The Manly Arts Exemplified 349
XXVII. Hewing to the Line 360
XXVIII. A Word for the Women 374
XXIX. Reconstruction Work 379
Conclusion 402

CHAPTER I

" BIG FISTFULS OF FRIENDSHIP "

TO the mind of the average citizen, remaining at home, doing faithfully whatever his war task might be, the numerous, insistent appeals for relief funds often brought the query as to whether the men in whose names the funds were requested — the fighting men in the camps at home and the battle-zones overseas — received the worth of the money contributed. The honesty of the organizations appealing for funds was not doubted, but amid all the genuine enthusiasm prevalent at the height of the war, there were many who wondered whether the mere fact of selling or distributing free chocolates and cigarettes and other light luxuries at the front was exactly heroic or worth the financial support found for it.

But it would be an error to reckon the value of war relief work in terms of goods distributed. Professional publicists of certain organizations made the mistake of reciting the imposing totals, in avoirdupois, of creature comforts sold to the men abroad, or of stationery and literature distributed among them. The Knights of Columbus were fortunate enough to avoid this sort of bookkeeper's boasting. As a matter of news, their purchases were published. No attempt was made to derive glory from sheer gross quantities of goods. For the secret of the Knights' success was not the amount given to each service man through them; it was not even, as many have held, that the Knights *gave* away these creature comforts. Their success did not repose in the gift, but in the manner of the giving. Even when secretaries had nothing to give, when the exigencies of battle prevented their return to the source of supply to replenish their stocks, they were cordially welcomed by officers and men because their presence with the troops had some emotional value — they and the other relief workers were the visible examples of the interest and affection of the people at home, more vivid than the written word and more graphic even than photographs.

The names awarded to some of the Knights of Columbus secretaries -- " Uncle " Joe Kernan, " Pop " Bundschu, etc. — speak volumes for the human contact made by the Knights with the men they went to serve. These two words, " Pop " and " Uncle," are typical of the affection with which the Knights of Columbus secretaries were regarded. " Uncle " Joe Kernan,— he was over sixty, by the way — with a load of creature comforts strapped to his back heavier than the equipment a young, husky infantryman had to carry, trudging with his cane over the shell-swept fields of France to some " outfit " in the trenches; — " Pop " Bundschu, piloting his Knights of Columbus roller kitchen over the shell-holed roads, under the enemy's shrapnel, to some hidden corner of a forest or camouflaged crossroads, where it could serve as an oasis in the desert of devastation; — Denis Oates, lifting his load of cigarettes and sweets to the front lines on a stretcher when all other means of transportation failed,— these are some of the lasting pictures in the minds of the men served by the Knights at the front. They supplement and are part of those other stirring pictures — of Knights of Columbus chaplains in No Man's Land, in the advanced dressing stations, bending over wounded and dying men, or standing in the front trenches, with a line of men filing past in the moonlight, to be shriven before they climbed the parapet and rushed into the teeth of the enemy's fire.

The work of the Knights of Columbus at the front was of the very marrow of the war — because it held much of what was best in the war, self-sacrifice and brotherly love. For the most part the men sent over by the Knights of Columbus were fatherly men, at or beyond middle age, with grey at their temples, men who, in numerous instances, had boys of their own at the front. And men of this sort enjoyed the psychological advantage of knowing what they would most like to do for their own boys. Other secretaries, not beyond the military age, were obviously unfitted for military service. John Salmon and Charles McD. Pallen are cases in point. Secretary Salmon of Lowell Mass., was apparently an able-bodied young man ready to stand any hardship. He was ready, and he did endure almost every kind of hardship at the front. But the doctors had reported that his heart was faulty; they could not pass him for military service. He spent several months in the thick of the fighting, went over the top and rendered valiant service.

Pallen, of New York City, was a cripple, having wood instead of flesh and bone under his left hip. So well was Pallen able to dissemble real limbs that it was not always easy to recognize in him a young man physically incapacitated for military service. Floyd Gibbons, the war correspondent, tells the story of Pallen's demonstration before an extemporaneous class of wounded men. In the American hospital at Neuilly, Pallen was making his rounds with the usual cigarettes and other luxuries permitted by the doctors, when a marine who had lost his right leg at Château-Thierry showed symptoms of melancholia. He bewailed the loss as unfitting him for future usefulness in life. Those in neighboring cots had, in the brusque way of army men, little sympathy with him once his tale had been told. They intimated as much to Pallen, who heard the lad's plaints with brotherly patience. Suddenly, from where he was standing by the door of the ward, Pallen ran down the aisle, executing a hop, skip and jump before the legless marine. A laugh arose and some of the wounded men tapped their heads significantly — another case of shell-shock, they thought.

But Pallen stopped by the bedside of the legless marine.

"Do you think you can ever do that?" he asked.

"Quit your kidding," the marine retorted.

"Well," and Pallen took off his puttee and let down his sock as he said: "If I can do it with a wooden leg, you can," and he tapped the wood in evidence. It had replaced his natural leg as the result of a railway accident. The marine was easily consoled after that incident.

There was another occasion when Pallen's wooden leg caused wonderment, and this, to Bishop Brent, of the Episcopal Church, senior chaplain of the A. E. F., who found himself late one night in Baccarat, without any definite place to rest. He was accompanied by Father Houlihan, a Catholic chaplain. The priest suggested an appeal to the local club of the Knights of Columbus. They found the club, a much-damaged building, with sparse accommodations. Taps had sounded long before. The club was open, but the secretary in bed. He was aroused, and he responded in the cordial military manner, inviting the visitors to enter the small room adjoining the club-room. There they found him curled up in the only bed on the premises.

The priest introduced Bishop Brent, and the secretary made himself known as Pallen. No sooner had the priest explained Bishop Brent's need, than Pallen hopped out of bed, as well as a man with one leg can hop, and Father Houlihan and Bishop Brent, to their amazement, saw Pallen fasten on his wooden leg and scurry about the place to prepare them a cup of hot chocolate before retiring. Bishop Brent slept in the Knight's bed that night, while Pallen and the priest disposed themselves as comfortably as they could on chairs and benches. While at the front, Pallen, like the rest of the secretaries, had to make his way on foot over long distances, from unit to unit, getting "lifts," wherever good luck gave the chance, on army trucks and the cars of other relief agencies.

One of the few serious mistakes the Knights made was their failure, in the winter of 1918, to buy or borrow motor cars. Prompt action in the spring remedied this defect to a large extent, but it was only the heroic self-sacrifice of the first score or more of secretaries and chaplains overseas, who labored under every conceivable handicap, that gave the Knights a speaking acquaintance with the men of the A. E. F. Six automobiles, in those early days of the work, would have been worth a hundred secretaries,— but only from the point of view of covering the ground. A France full of self-operating automobiles, with chocolate and cigarettes in free automatic vending machines, could not have made the impression on a soldier that one big-hearted Knights of Columbus secretary achieved.

The courtesy of the French government enabled the Knights to get men and material distributed along the front. The loan

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

Knights of Columbus kitchen car in the Argonne, September, 1918

En route for the front--Secretaries with supplies in Paris, May, 1918

Why the Knights earned the undying affection of the A. E. F. St. Mihiel, August, 1918

K. of C. Secretaries salute the statue of St. Jeanne d'Arc, Paris, June, 1918 of a score of motor-trucks, through Captain André Tardieu, saved the day. The Knights sent over vehicles from New York, as fast as they could be secured from manufacturers compelled to give precedence to government contracts. Some of these vehicles were the now famous Knights of Columbus roller kitchens. These kitchens, while American made, had French ancestry. The original roller kitchen was an ancient car which, in the unromantic days before the war, had obviously played the dual role of delivery wagon and *char-à-banc*. Its age was implied by the fact that it was French, for no car, purchasable at any price in France of the summer of 1918, could have been other than old. The Knights secured the venerable machine, installed crude iron stoves, and selected three men as crew. The men were Francis Croston of Northampton, Massachusetts, Frank A. Bundschu of Louisville, and Denis Oates of Charleroi, Pennsylvania.

Croston, a successful playwright who had gone to France with the desire of proving useful in whatever capacity his superiors determined, was instructed to drive the car. He knew something of operating a modern, novice-proof runabout, perhaps the extent of his automechanical knowledge. The lumbering motor-kitchen was a fascinating novelty to Croston; the prospect of driving it over roads he knew nothing of appealed to his artistic taste. He was a little uncertain of his ability to run the huge thing, and a slight examination had revealed the fact that the brakes could not be readily handled. But he said nothing of these things to Bundschu or Oates. Orders were to get the car and its contents to the front at the earliest moment, and Croston knew how to obey orders.

They started from Paris on an evening late in June, Croston taking military license by disregarding all the speed regulations. Through the soft summer evening they clattered, breaking the stillness that seemed to settle before the savage German onrush that culminated in the fierce fighting around Seringes. They made excellent progress, relieving some of the stock of the kitchen-truck by throwing handfuls of stuff to marching infantrymen or rumbling artillery units they passed on the way. They slowed up respectfully as they drove by the venerable cathedral of Meaux. Then, with increasing speed, they dashed through the gathering dusk, Croston marvelling at his own immense good fortune in being able to get forty miles an hour out of the asthmatic engine. It balked treacherously at a few lonely cross roads. More by prayer than technique Croston and his companions rekindled the car's ambition, and on it went, striking the hilly road down to Château-Thierry with eager velocity. Croston tried his brakes, but they feebly declined to work. With a prayer on his lips he gripped the wheel and gave the car its head, thundering into Château-Thierry like a latter-day juggernaut, with military police waving frantically for him to check his speed. Bundschu and Oates, in all their trying experiences under fire, were never nearer to death than on that reckless dash into Château-Thierry. But Croston had beaten the time set for their arrival at the front. They could have slept at some billet on the road that night; instead, they were up until dawn serving hot chocolate and biscuits to marines preparing for battle.

This kitchen saw more active service than any vehicle wearing the Knights of Columbus emblem overseas. Secretary Bundschu succeeded Croston as its pilot. He took it into the Argonne, and he might have been some missioner preaching the gospel of Columbianism from it, so varied were its exploits. At a little village within artillery-range of the front, Bundschu one day halted the car, to get water to boil a few pails of cocoa. Secretaries Oates and Kernan were helping him. A motorcycle with a sidecar hurled itself down the road at them, stopping beside them. The occupant of the sidecar was a colonel. Bundschu gave the colonel and his orderly cocoa and cigarettes.

"The first real drink I've had since landing in France," said the colonel, smacking his lips. He rode away. A few nights later, during one of those steady, gloomy rainfalls frequent in Northern France, Bundschu and his companions entered another village. They were without shelter, and approached a respectable looking house. A sentry prevented their entry. They pleaded with him for a few hours' shelter so that they could sleep after working steadily for forty-eight hours. The sentry explained that the place was regimental headquarters; duty bound, he was adamant. They were about to leave, dispirited, when a muffled figure, apparently asleep in a corner of the long, dark room at the door of which the sentry stood, spoke up in a smart, resonant voice:

" Let those K-C men come in. They're my friends."

The figure was the colonel who had sampled their cocoa. Later, Bundschu was within fifty yards of him while he stood on a small knoll, directing his batteries. It was a hot mid-afternoon. The colonel lifted his steel helmet to wipe perspiration from his forehead, and was instantly picked off by a German sniper.

On another occasion, this pioneer kitchen-car was stationed at a cross-roads, awaiting the return of an infantry battalion from the trenches in the Toul sector. Bundschu was alone this time, and extremely busy. A young infantry captain dashed up on a motorcycle.

" Better quit this place, Casey," he advised. " They'll spot you and clean up the road."

Bundschu followed the advice. No sooner had he moved away to the shelter of a copse than shells rained on the spot where the kitchen had been standing — enemy airmen having observed and signalled its position.

The relief battalion for those about to return from the trenches came winding down the long road. Secretary Bundschu was puzzled. He had only sufficient cocoa for one set of men to get a decent cupful. He proceeded with his cookery, burning handfuls of twigs to keep the pails of liquid hot. The relief battalion saw the Knights of Columbus sign from afar and loudly greeted him. Bundschu waited. As they ran towards the kitchen he stepped from it to welcome them. They thronged around him and he summoned his courage to make a simple speech.

" Boys," he said,— and it was one of the most important utterances made overseas in the name of the Knights of Columbus — " this kitchen and the stuff inside it don't belong to the Knights of Columbus. The whole works belong to you. Your folks gave it to us to pass on to you. Now, boys, it's yours. It's up to you to decide what to do with it. There's a battalion coming out of the front line; you're going to relieve them. There's only four pails of cocoa; not enough for both lots of you. And you both need it mighty bad. Now, who'll get it?"

Instantly a tall, red-headed sergeant spoke up.

"Why, Pop, give it to those other buddies." And the vote was unanimous.

"Can we help you, Pop?" "Need any fuel?" "Need any water?" Such questions were showered on him.

The battalion came out of the line, and with them was the young captain who had previously warned Bundschu of his danger. Officers and men took their turn at the counter cut in the side of the car. The captain carried his tin cup of chocolate and his handful of biscuits to the trunk of a felled tree. He sat upon this to take his refreshment. A nineteen-year-old doughboy came to sit beside him.

"Don't this make you think of home?" the doughboy said.

And Bundschu saw the captain turn away with wet eyes. On the next afternoon, while stationed in the same place, ambulance men brought the young captain past the kitchen — decapitated by a shell.

When the "Lost Battalion" of the Seventy-seventh Division emerged from the pocket in the Argonne, where it had been besieged for three days, the first taste of human comfort the men received was from cocoa made in the venerable Knights of Columbus motor-kitchen. Bundschu and his assistants had been advised of the battalion's predicament. They had gone forward immediately to render aid. Hot chocolate, cakes and cigarettes cheered the weary men. Louis LeSage of Los Angeles, Bundschu, Kernan and Oates put the cups to mouths that had only one lip left, and lighted cigarettes for men who had no fingers to light their own.

This kitchen witnessed tragedy the most pathetic. In the St. Mihiel sector Bundschu again operated it. He remembers a young lad named Jackson, hailing from New York City. The boy had received cocoa and biscuits and cigarettes. He was evidently a shy young fellow. Slyly, he drew a postcard from his tunic and showed it to the Knights of Columbus secretary. Bundschu admired a girl-mother and her baby.

"Don't they look good?" said Jackson.

"That's the prettiest baby I've ever seen," said Bundschu.

The boy furtively kissed the picture, and walked away. He was no more than fifty feet from the kitchen when a shell struck him. Even the picture was destroyed beyond recognition.

Other roller-kitchens bearing the Knights of Columbus shield followed the pioneers into the fighting line, on to the end of hostilities. All were manned by brave men and true; but none lived through a greater epic than the men of this first Knights of Columbus car. It is reported, and readily credited, that when during the St. Mihiel drive, German prisoners came within sight of its bitten-off chimney smoking industriously with the preparation of hot bouillon, they shrank in terror from it, and muttered among themselves that an American atrocity was about to be perpetrated on defenseless prisoners. Boiling oil, perhaps, was what they feared. But their captors quickly disillusioned them by generously sharing with them the copious refreshment.

No urge for the sensational prompted Secretary Martin V. Merhle of San Francisco to resort, at one crisis, to an aeroplane for the delivery of Knights of Columbus comforts to men in the front line. This is proved by the fact that when the astounding news was cabled back to America it was held up in the New York office of the Knights of Columbus until verified. A regiment of infantry had been kept in the front line for several days, on iron rations. No war relief workers were permitted to go to them; the danger of divulging information to the enemy was too great. Merhle conceived the idea of flying over the American fighting line and scattering cigarettes and gumdrops from the clouds. A Yankee airman became enthusiastic over the bold suggestion. The trip was made, three hundred pounds of material being dropped into the American trenches, or as near to them as the fliers could judge. At first — and W. H. Gaw of Clinton, Mass. of the Twenty-sixth Division stated this on his return home — the men did not touch the little packages of cigarettes and gumdrops; they had been warned to handle nothing, however innocent its appearance, dropped from the air, enemy treachery being feared. One of the men made out the initials K-C on a package, and he risked a chance. The reputation of the Knights was instantly established with that Division.

Difficulties of transportation were overcome in other ways — indeed, almost by every conceivable trick the Knights got their goods to the men who needed them. F. W. Milan of Minneapolis was, for some time, in charge of transportation, later going to Germany as head secretary for the Third Army. Charles Riler of Waterbury, Connecticut, succeeded him. But by even the most skilful management of their transportation resources the Knights were unable to reach many of the scattered units throughout France. One reason was the system of petty larceny in operation among certain Parisian employees at the Knights of Columbus warehouse. Secretary C. W. Cameron, of Hyde Park, Massachusetts, in charge of the warehouse, discovered that cars driven by French chauffeurs had a regrettable habit of breaking down before small tobacco and candy stores, various packages being missed when the cars at length resumed their journey.

Petty robberies were also committed in the warehouse. One night he practiced a ruse. Hiding himself behind tempting cigarette and candy packages on a wide shelf in the warehouse, he amazed certain gentlemen removing the packages without authority, by sliding out of his cache and surprising them with their loot. The men were rounded up and searched. It was discovered that each one of them had increased in girth with extraordinary rapidity — packages of cigarettes and chocolates being neatly hidden inside their clothes and bound by their belts. One of them confessed to a hand in purloining goods from Knights of Columbus cars.

But Paris was not the only place where petty robberies were attempted. The Knights were constrained to place a secretary with large freight shipments — when the space for these could be secured on the overcrowded French railways — to see that goods arrived intact at their destination. These very simple stores were great luxuries in a country which had become denuded of even the necessaries of life during the war. Nobody can realize, who was not in Europe during the latter days of the war, how precious even an ounce of sugar or a stick of chocolate became; and as for soap, German sentinels on the frontier, who were impervious to all other bribes, melted at the offer of any kind of fat, even though it was the coarsest kind of soap.

When every means of transportation was so tied up with actual war material that it was impossible to make rapid deliveries, officers of different " outfits " would visit the Knights of Columbus warehouse in Paris and check cases and boxes of goods as their personal baggage. One Knights of Columbus secretary also made the ingenious suggestion that men guilty of being absent without official leave in Paris be given the task of carrying large quantities of creature comforts back to their " outfits " when they returned for court-martial. Their officers were delighted to have them do this, and the men did not object, for they thought the joy they conveyed in Knights of Columbus packages to their comrades could not but have a psychological effect favorable to them on their officers. An objection was registered against it by a soldier who had been bragging to fellow-culprits about the extraordinarily good time he had enjoyed while a.w.o.l. He was one of a team of five men, each heavily laden. He protested vigorously that he had not come to France to be turned into a pack-horse by a wave of the magic wand of a Knights of Columbus fairy godfather.

" Quit yer kickin'," said a buddy. " You've had a good time playin' a.w.o.l. Some other poor birds have had to stay in camp while we took French leave. For the love of Mike, don't growl because you're asked to take them some smokes and eats."

If, on occasion, the Knights were in grave danger of having goods stolen from their trucks, there was at least one occasion when they nearly had their trucks stolen also. It was in a village in the St. Mihiel sector that Secretary Edward Ryan of Providence drove the first of a pair of Knights of Columbus trucks with supplies for the front line. Ryan was afterwards wounded by shrapnel on that trip. He observed a young woman standing by the threshold of an unscathed house, the latter being a rarity in the much bombarded village. By some instinct he knew that she was keeping tally on the trucks passing through the place. He communicated his suspicion to an intelligence officer. The woman was interrogated and surprised into admitting her guilt. She was an enemy spy. Ryan, by prompt action, had not only saved the Knights of Columbus trucks from destruction or capture, but, no doubt, prevented hundreds of lives from being lost.

The secretary front-bound was always profoundly grateful for whatever necessities of life he could procure for himself. He had to sleep anywhere, any time he could, and when occasion arose, share his shelter and food and even his clothing with fighting men whose need equalled or exceeded his own.

Secretary John Stewart of New York records that during one hustling period he did not remove his shoes for ten days when the Thirty-second Division was in the Forêt de Friche. The record for this sort of personal sacrifice is probably held by the secretary who could not, through constant activity in dangerous environment, remove his clothing once during an entire month at the front. Secretary Edward M. Leonard of San Francisco was denied the luxury of sleeping in a bed from September 17th to October 12th, and he was not the only Knight who found accommodations in odd corners of ruined buildings, with always the prospect of broken bones or death itself in the event of a shell striking the place.

The secretary was forced to exercise initiative in every detail of his own livelihood and his service for the soldiers. He must always comb the country for facilities for the most primitive creature care and for religious necessities — a convent or a village *curé* could usually be found for Mass when army chaplains were occupied elsewhere. Leonard describes the method obtaining for securing so elemental a luxury as a bath when cold and muddy streams forbade natural immersion. "We secured big rain tubs," he states, "and broke up doors and packing cases to make fire to heat the water."

Versatility was quite as necessary for secretarial success as initiative, and the gift for discovering versatility in soldiers, in inducing the men to entertain themselves, was, perhaps, the highest secretarial virtue. Secretary John Salmon achieved a reputation with the Eighty-ninth Division for his acumen in selecting men from the ranks of different companies and combining them into troops of entertainers during the rest periods behind the lines.

At Flirey, on one occasion following a vicious little engagement with enemy outposts, Salmon saw eighteen men out of a group of thirty-six go to their death in a sudden enemy barrage.

"No prisoners were taken on either side," he reports. "The men were too excited with the swiftness of action. The dead were piled up like cordwood. I found one poor fellow by the name of Melton in a serious condition, bleeding profusely from a wound in his side. I sent two men in search of a litter while I tried to stop the bleeding, but they were gone so long that I was afraid Melton would die before they returned. A soldier assisted me and we tried to carry him, but the man bled so badly that we had to give it up. I ran into some neighboring woods after help. I ran across some poilus and they directed me to a French canteen. There I bought three bottles of champagne for thirty francs and begged a blanket. The champagne restored the wounded man. Going back to the lines was a proud moment for me. When the boys saw us bearing the litter they gave us three rousing cheers which must have reached the enemy lines."

Salmon was a pioneer in the work of aiding to bury the dead, and, like many other Knights of Columbus, he saw that a chaplain was secured to say Mass over the fallen men and that they were buried with what military honors could be given. He and Secretaries William Murray and Hugh Moore buried hundreds of dead Americans and even Germans while with the Fifty-seventh Coast Artillery at Gesnes.

He was one of the Knights of Columbus who encountered German propaganda at first hand. The enemy made attempts to influence the Spanish by spreading the report that German Catholics were denied the exercise of their religion when captured by Americans. Salmon saw to it that a photograph was made of German Catholic prisoners attending Mass said by an American chaplain. The photograph was circulated all over Spain.

Versatility is also illustrated by the experience of Secretary Daniel P. Hurley of Omaha, an artist, who, while with the One Hundred and Forty-fifth Regiment at Arneke, near Dunkirk, in Belgium, organized a concert of sacred music at which a native girl played the organ, while he played the flute.

Secretary William P. Mulville of Greenwich, Conn., declares the most typical army entertainment to have been one in a ruined French village, when boys from different states did different "stunts," that voted best being a rendition of "Turkey in the Straw" by a red-headed lad from Missouri. "It was amazing," he comments, "to see the French people living on nothing but bread and wine and cider. There was no crime in their little towns, and there were no police. All disputes seemed to be referred to the *maire* and the *curé*. Law was law with them: they didn't understand it; they didn't break it."

Secretary Edwin L. Walker, in the field for several months, has given a striking pen picture of the French Catholics met by these American Catholic war relief workers. It is a typical picture:

> I am seated [he wrote in the autumn of 1918, just before the signing of the armistice] in a rickety chair in front of our Headquarters — an old school house in the war-swept village of Vézelay.
>
> Across the way on one corner is a scarred and ruined church; massive stones, which the enemy shells have dislocated, are tottering. They seem anxious to slide back to earth and find a resting place.
>
> On the other corner, where once was a house and humanity, now groans a flattened mass of stone, mortar and unshapely wood.

The fourth corner bears upon its head the grinning outlines of a bombed and beaten building — now cringing limply in the sweltering sun.

Trudging up the dry and whitened road is a black, bent and burdened creature. The bulging basket seems too heavy for her slender arms — the wide flare of her badge-of-mourning skirt seems too heavy for her unsteady legs — in all, she seems too heavy to be a creature of movement — her place is with the heavy, motionless stones by the wayside.

Yet on she creeps.

Arriving in front of the church, a slight shrinking of her body tells me a genuflection is intended.

Poor little soul, do you not know your God is no longer there? Do you not know they have driven Him away? Step in, crushed creature and see the devastation War has brought.

Your sacred altar a resting place for the flying crow — your pulpit a receptacle for the filth the fleeing Hun has left. The vestments which once you loved and admired as they adorned the little priest you also once loved and admired — (and which probably your own hands have helped to make) — are torn, scattered upon the ground and trampled under foot. A muddy, holy covering for a still muddier, holier floor.

Your church is broken — your God has flown — your genuflection is in vain for it is made to the sneering Spirit of War.

And yet! — It is better that the mantle of ignorance enfolds you — better that Faith still places that aching smile of pious peace for a fleeting second on your tired face.

From her church she glances over to the fourth corner. Her body shrinks. She stops. The heavy basket wavers upon her unsteady arms. Then she grabs together her worn forces and almost runs toward that mocking pile of crumbled stones. It must be — yes, it is — that nameless haven of peace to all — Home.

Ah God! what a sacrilege!— what irony! what stagnation! when civilization can be so thinly civilized!

She creeps over the sharp stones and numbly stands amidst her desolation.

But half a house remains. The falling second floor reveals a tottered side-board sliding inch by inch, as each new shell from the battlefield so close, shakes and rocks the still remaining shattered walls.

No picture — no scrap of rug — no home-like thing remains. Stone and mortar heaped in piles — as stinging memories oft are heaped — and just as cold. The twisted beams and rafters overhead are silhouetted against the scorching sun like the huge skeleton of some prehistoric beast.

A few tiles clinging here and there are as hunks of rotten meat which the vultures of War have left uneaten. A skeleton in its loathsome likeness, rightly placed.

The little black mass turns and I see her face. I see the lines of middle life — the expression of the peasant class — strong and comely.

I see a face that is strangely passive — almost blank.

It tells me nothing.

This woman could grasp the love of a Josephine or the poverty of a Cave Woman and neither joy nor sorrow could find an outlet on a face so still.

In all my life, never have I seen a face so silent.

What manner of woman — bereft of sentiment is this? Maid — mother, — wife — widow — what?

She slowly moves. An arm falls limply to her side. A hand fumbles the folds of her dust covered skirt — and emerges. A handkerchief is crumpled in her palm.

I see her body shake — her head jerks quickly back — her shoulders lift! The pent-up flood is loose.

Ah, thank God, at last the tears have come. The pain that froze her heart has leaped to life — the agony that froze her face has burst into a flame — and the poor crushed thing stands pitifully crying amidst her new-born fears and broken hopes.

Tears of fire — red as the scarlet poppies of her native fields.

She presses the handkerchief to her burning eyes. Her trembling body sways to the rhythmic throb of her grief.

Now I know.

The face that told me naught — that silent face told me all.

I have seen a heart take its last gasp before breaking.

I have seen a great sorrow, and I have seen a Soul — a pinched and hungry soul — waver between Heaven and Hell.

The body sways like a heavy pendulum and says — "It is gone — it is gone — it is gone" — just as every leaden step on its home-coming along that dust-choked, burning road must have shrieked out: "I hope it's there — I hope it's there!"

Poor little black mass — how I would like to take you in my arms and weep with you — how I would like to say a comforting word. Yet it would be useless, for you would not understand and I would be a hypocrite — for there IS no comforting word.

Still I sit and write — watching in sacred awe the greatness of a heart that can suffer so greatly.

She is standing and sobbing. A black streak of human wreckage rising from the white wreckage of her warswept home.

And what are your thoughts amidst those ruins, little Woman of the Soil?

Is it son or husband?

Is it the complete emptiness of it all — or is it just an aching pain too numb and too dumb to possess the intelligence of thought?

Whatever your thoughts, I bow in humility to the awfulness of your desolation.

She turns facing the church. Her eyes set — her body rigid — she makes the sign of the cross, folds her arms over her breast — bows her head — and loses herself in prayer.

My God!— what strength of faith — what bigness of soul! Forgotten by God — devastated by God — left helpless by God — driven homeless by God — yet turning to God for comfort and consolation.

My own soul shrinks — I am afraid. This is something new to me.

Her prayer is ended. She lifts her head. It is a new face I see. There is still the pain — but it is pain being led, not leading.

Slowly she stoops and picks up her basket — turns and with one sweeping glance looks from roof to ground — then heavily picks her way across the sharp stones and crumbling mortar and tumbles to the road.

She passes close by me — murmurs a cheery "Bonjour Monsieur", and turns her step to the west.

I cannot answer. A lump comes into my throat — a dumb pity into my heart — and I am dazed into a sickening silence.

Clack-clack! Clack-clack! comes the sound from her heavy feet — each one fainter — each one slower — indistinct.

I want to cry out: "Come back — come back — your sorrow is greater than you can bear — let me help you." But it is too late.

The noise of crawling feet has ceased — the black column of mourning has passed out into the world to take up life anew.

The episode of a lone woman returning home where War has walked, has written itself in my book of memories and only a memory remains.

Yet that woman. The Refugee!

I'd like to know.

Has the the little Church at Vézelay instilled a faith strong enough to last until the healing of the wound has led her on to Heaven, or has her pinched and hungry Soul found an easier road leading on to Hell?

Little Woman — black in the sombre of mourning garb! — Little Soul — white in the glow of suffering's fire! — May the silent plea I've made to God lie like a Benediction upon your head until that last great day when the Master will return to you an hundredfold all which He to-day has taken away.

The Knights of Columbus had so many things to fight in their work at the front — soldiers' ennui, personal discomfort and the rest — that the addition of rats as an enemy to comfort was most disconcerting. Secretary Martin J. Smith of Herkimer, N. Y., who astonished the stolid French population of Ste. Ménehould by opening a hut in their court house, states that the secretaries' sleeping quarters were in the cellar of the ancient building. The Knights thought, in selecting this, that they would be safe from bombs; but the rats were so bold — stalking over the cots at night, walking through the club, and viciously evincing displeasure when disturbed — that they were forced to abandon the cellar, risking the bombs to avoid the horror of the rats. Some of the rats actually demolished a large section of Smith's blanket during one night.

The secretaries had good sense to realize that this cheerful acceptance of the same conditions under which the fighting men lived aided them to render better service to the fighters, and certainly, as one newspaper-man expressed it, "put them in solid" with the doughboys.

It is a most surprising fact, in the face of the long record, from point of time, of the Knights of Columbus in the front line trenches, that only a handful of them should have suffered casualties from shrapnel, bombs or gas. Often their escapes from death and wounds were simply miraculous. Secretary Edward R. Rigney of Rochester, records how Secretary Maurice O'Malley of Chicago, while serving at Le Collet, saw a despatch bearer on a motorcycle swerve suddenly round a bend in a road, to be thrown down a ravine by the explosion of an enemy shell. The gas alert had just been sounded, and the waves of gas commenced running over the valley below. O'Malley, who had no gas mask, dashed down the ravine and helped the stunned dispatch rider to safety before he sought safety himself.

Such quiet deeds of heroism rapidly earned a reputation for the Knights among the enlisted men of all branches of the service. The Knights frankly designed their service, primarily, for all enlisted men. And this fact seemed to increase the respect the officers had for the Knights. Numerous officers, through religious or other brand of prejudice, had often displayed antipathy toward the Knights and towards Catholics in general; but the unmistakable evidence of good, substantial work rendered by the Catholic organization for the men of all creeds gradually offset this prejudice. An officer from the mid-west records how his colonel, advised that on the Feast of the Assumption the Knights of Columbus had arranged for a Mass to be attended by the Catholic men of his regiment, saw to it that the regiment was assigned to police duty on the morning of the feast day. The Mass was attended largely by non-Catholic boys of other regiments.

Towards the end of hostilities, however, officers looked more and more to the Knights for their own recreation as well as for that of their men. Secretary Joseph L. Greeley of Kansas City, reports how on one occasion officers at the training camp at Langres begged for the use of the Knights of Columbus hut for a half a day, turning it into the headquarters of a miniature campaign. The general in charge of the camp wanted to pay for the accommodation; but the secretary pointed to the Knights of Columbus slogan on the wall —" Everybody Welcome; Everything Free." " Well, it's the first time I've had something for nothing," said the general. " If ever you K. of C. men want anything that I can give you, ask and I'll see you get it."

It wasn't " free stuff " only that the boys sought at this or other Knights of Columbus huts. " Non-Catholic boys," says Secretary Greeley, " would come in and ask me how they could become Catholics. ' I've seen how Catholic boys act at the front,' would be the usual explanation."

Many thousands of the rosaries and scapulars sent overseas by the Knights found their way into the hands of non-Catholics, many Jewish boys treasuring them. Perhaps there was something of superstition in the requests for these articles made by non-Catholic lads; as a rule they frankly admitted that they desired them for " souvenirs " and " charms "; but on the whole, the desire was prompted by an ignorant but healthy faith inspired by the devotion which the Catholic lads exhibited at the front where there was no privacy for prayer or meditation. Greeley tells the tale of a " hard-boiled atheist " who was accustomed to mock the faith of the practising Christians of his outfit, and swear that there was no God. He was eventually found in a shell-hole on his knees praying with a vehemence that in some measure compensated for the time he had lost in atheistic bombast.

" Get up to the front — that's where we're needed most," said " Uncle Joe " Kernan when he returned to Paris in the late Spring of 1918 to make his first report after three months' service on the firing line. He lived up to the slogan, although, of course, not everybody could do so, for there was important work to be done behind the lines. But " Uncle Joe " and the other redoubtable Knights of Columbus pioneers at the front made history there for the Order. It was not so much that they set an example, for each man in the breathless horror of those days was law unto himself. To be with a battalion in action was to be practically stranded — to be far away from other units of the relief organization to which one was attached — perhaps to be playing the role of a solitary Samaritan.

Wherever possible, the secretaries worked in teams of two and three; but there was so much to be done, and so few men to do it in those months of hustle, that often one man was called upon to tender Knights of Columbus service to an entire division, while his co-worker was sent to the rear to replenish stocks.

Just how these men worked is well illustrated by a story told of Overseas Commissioner Edward L. Hearn, who heard the plaint of a new secretary one night. The poor fellow was dreadfully overworked and he wanted to know when he could close his hut, which was located in a busy patch of the Toul sector, for an hour or two at night-time.

" How long do the boys stay here when they come? " Hearn asked.

" Every minute of the twenty-four hours if the place is open," said the secretary.

" Then those are the official hours of this hut," said Hearn, adding in his brisk, business-like way: " If the secretary can't stand the hours we'll change the secretary but not the hours."

The secretary took the hint and he worked after that twenty-three hours in twenty-four more often than he could keep count. These war relief centers, euphemistically termed "huts," were havens of comfort for the fighting men who were always eager to escape from their rigorous billets for companionship around the fireside of a Knights of Columbus club. Up in the battle-zone villages these huts were often sturdy dwellings that had withstood shrapnel fire and escaped high explosives. They would be constituted of two or three small rooms, with stone walls and wooden benches and tables — a high-class American talking machine, player-piano or pool-table, or all three when space permitted, showing off in rather pathetic contrast against the hard, grey walls, bare but for the little tilted crucifix or the statue of the Blessed Virgin.

The secretaries would pack their stores wherever they could. Usually the system would provide that these huts be depots of supplies. All told, the Knights had 250 huts all over France, Great Britain, Belgium, Germany and Italy — ranging from the dilapidated French village peasant-home to the palatial residences of the Rhineland converted into clubs.

Secretary William M. Cavanagh, of Springfield, Ohio, has described the customary greeting which the Knights of Columbus men met when they ventured into the street outside their huts: "Hello, Casey," the boys called, "have you got any chocolates and doughnuts?" That was the acknowledged form of greeting. and the Knights met it, with variations as to the chocolates and doughnuts, wherever they went. One secretary describes how staff officers would chew nervously Knights of Columbus chocolates while bending over plans marking the progress of current engagements. The officers seemed to realize that, so far as the Knights of Columbus relief workers went, privates had, perhaps, the first attention, because there were more of them and they needed as much relief as they could get; but the Knights never overlooked the officers, and, as a rule, officers never failed to help the Knights when official aid was needed to expedite help to the boys. They realized, with the men, that the Knights of Columbus secretaries were regular, "three-meal-a-day" Americans who understood their kind. Men who could work forty-eight hours at a stretch, in hospital, at the front — anywhere they were called upon — without a murmur.

Secretary Guy M. Thomas experienced a typical Knights of Columbus initiation into war work — his first assignment in a hospital extending, unbrokenly, for two days and two nights. In the operating-room administering anæsthetics — many stout-hearted men fainted at the job. Thomas got through it, although it was the first sight he had had of bloodshed in profusion.

One boy was on the operating-table three hours, he remembers. "The doctors whispered that there was no hope. The operator took out from the region of the heart twenty-five small pieces of door-knobs and bits of shrapnel. You could literally see his heart beat."

He describes how one of the nurses begged him to carry out her dead so that she could attend to the living. Single handed, he lifted seven dead soldiers from the operating room.

Mrs. Woodrow Wilson, wife of the President, saw Knights of Columbus secretaries at work in the Paris hospitals. "I am glad," she said to Secretary Edward Reed, of Longmont, "to see the Knights of Columbus are paying such close attention to the sick and the wounded of the American army, and giving the same excellent attention as was rendered to the fighting men in the front-line trenches during open hostilities."

From hospital work Thomas, and men like him, went to new experiences. Carrying heavy knapsacks and valises containing spiritual and creature comforts — scapulars, prayer-books and rosaries as well as the usual chocolate, cigarettes and chewing gum — they passed up and down the first, second and third line trenches, each man having a beat of four kilometers. When the beat was finished and their load of goods distributed, other duties awaited them.

Leaving the trenches once, Thomas came upon a boy lying in a ditch badly hurt and voicing his desire for a priest. The nearest chaplain was in Baccarat, seven miles away. Thomas went for him and both returned on foot, the boy receiving the last rites of the Church just before he expired.

After that experience the chaplain wired to Paris for motorcycles for the secretaries, which were promptly forthcoming.

As soon as New York could secure the cycles from factories devoted to government orders they were shipped overseas — hundreds of them being used by Knights of Columbus men, enabling one secretary to cover the ground quicker than five on foot.

Thomas once found three men near Montfaucon — men of the Thirty-seventh Division. One was a lieutenant, the others privates, the three lying near each other in the woods. Thomas went to the two privates and found one of them dead. The other craved for a priest but no priest was available, every one of them being literally embedded among the thickly fighting troops further up the line. Thomas said the Act of Contrition over the dying man. "Casey," the soldier murmured at the final vow of amendment, "please repeat that." And death came just after the secretary had filled this last wish.

About fifty feet away the lieutenant was dying. He said he was of no regular creed. He believed in God. Questioned, he could not give his name but he wanted to get near to God, and when Thomas commenced an Act of Contrition the lieutenant's lips moved in imitation, but he passed away before the prayer was finished.

Innumerable instances of the same kind are related by Knights of Columbus men. One tells the story of a boy who called to a Knights of Columbus chaplain as he passed through a hospital ward, halting now and again to hear the confessions of the badly injured men. This boy made his confession. The *padre* was so intent upon comforting as many boys as possible that he overlooked the lack of the usual formal mode of confession. He imparted absolution and went to the next ward. A day or two later the boy happened to remark to a Knights of Columbus secretary that he was an Episcopalian.

"Then why did you go to confession to a priest?" he was asked.

"Because I noticed that these Catholic boys who die do so decently and peacefully after they have confessed to the priest. I thought I was going to die so I called the priest, and it certainly helped me."

CHAPTER II

MORE FISTFULS OF FRIENDSHIP

WHILE more picturesque work was done in practically every department, the Knights of Columbus never, anywhere, rendered more substantial service for the fighting men than in the hospital. What was practically their entry into this work occurred after a rather amusing colloquy between Secretary Timothy Morris and a Red Cross official, when Morris, acting under orders from Commissioner Murray, took seven Knights of Columbus men out to the hospital at Neuilly. He reported for duty to a Red Cross colonel and saluted:

" This is purely Red Cross work," said the colonel.

" It is also Knights of Columbus business," replied Morris. " We are organized for hospital work."

" You have nothing in common with the Red Cross," the colonel retorted.

" The corridors are crowded with men," said Morris, " wounded and dying. We are here to help take care of them."

" We have our women and others around," said the colonel.

But Morris persisted: " Coming in through the yard," he said, " we saw the boys lying out in the cold, waiting to be taken in; why are they lying there? "

" Because we have not space enough, doctors enough, nurses enough."

" We are ready to go and carry those boys in, shave them, wash them, everything," said Morris.

" But that is not Knights of Columbus work," said the colonel.

" Let us make it Knights of Columbus work," said Morris.

The colonel capitulated, shook the secretary's hand, and requested a lieutenant to assign them to certain wards.

In this same hospital at Neuilly, Secretary Louis Le Sage, of Los Angeles, found a woman moving a stretcher with a heavy man on it. He requested that he be permitted to do the work, adding, " That's a man's job."

"Hm!" he reports the woman as retorting, "I never saw a woman yet who couldn't do two men's work."

"Then let me do three men's work," said Le Sage.

The lady laughingly acquiesced. She was Mrs. William K. Vanderbilt, Jr.

It was also in this and other hospitals that Joseph Gramling, of Toledo, who later became famed as the Knights of Columbus doughnut king, for his excellent work of supervision of the doughnut bakery at Coblenz, broke records for shaving wounded men — a service which became a feature of Knights of Columbus work in the hospitals.

The secretaries were witnesses of the pathos, horror and paradoxical cheerfulness of the hospitals. In some places conditions were terrible, ill and convalescent men having to walk about barefooted on bare floors. During the abnormal rush and outgo of patients the secretaries found many cases of men discharged from hospital while yet ill to whom they gave aid.

Secretary "Sandy" Chapman and other men with experience as entertainers regularly visited the hospitals, entertaining the patients with music and song. To one of the secretaries who had placed a chocolate-cream in the mouth of a soldier undergoing a vital operation without anæsthetics, a doctor said: That piece of candy saved this boy's life. It helped him to bear pain that might otherwise have killed him."

Secretary Thomas J. McLaughlin, Supreme Warden of the Order, supplies the philosophy with which the Knights of Columbus men assigned to hospital — some two hundred in all — approached their task. "Never push anything to a soldier," was the way he explained it to beginners. "If you do, he'll push it back. You must give whatever you give — stationery, candy or smokes — to the boys as if it were a pleasure and a privilege. God knows it ought to be. When you promise a boy you'll return, or write a letter for him, or get something to him, for Heaven's sake keep the promise, as he usually counts the hours until he sees you."

To the boys it was just like having a good-natured uncle or an affectionate father visit them when the Knights of Columbus men worked their way through the wards. This service was maintained wherever American troops were stationed, at home or abroad, and the Knights made the innovation of bringing large theatrical and boxing and wrestling entertainments into the hospitals.

Yet while the success of the hospital work might well have depended upon the actual bulk of goods distributed and hours devoted to the service, the chief reason for this success was, unquestionably, the application of the principle contained in the homely opinion of Secretary McLaughlin. In the words of another secretary, it was that the Knights of Columbus secretaries were instructed, and took the instruction to heart, not to consider themselves officers but privates by courtesy. In this spirit of Christian humility they found their eagerness to serve, under any and all conditions, accentuated. They neither aped officers nor patronized privates, and they were always able to carry something more substantial than a smile throughout their daily work.

Large numbers of boys, dreading, as many healthy people do, the prospect of a hospital with its inevitable daily scenes of death, would go to Knights of Columbus huts and request the secretaries to " fix them up "— the word having sped quickly, as words do in the army, that each Knights of Columbus secretary carried a first-aid kit with him. Secretary Patrick Keefe, of Williamstown, Massachusetts, reports that he gave his hut-bed over to a wounded private who dreaded hospital treatment, for five days, and doctored numbers of others.

The mother-wit exercised by the Knights at the front served wounded men in good stead in the hospitals. To Secretary James L. Blunt, of Charles City, Iowa, is ascribed the saving of at least one man's mind. The soldier had the hallucination that people were going to kill him. Blunt clung to this man, taking him out for long walks, smoking and chatting with him on almost every conceivable healthy topic. His mind continually occupied, the soldier soon became normal. Secretary John Kelly, assigned to St. Elizabeth's hospital, Washington, D. C., also achieved a repu-

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

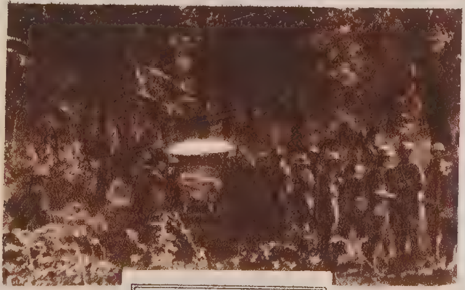
In a Convalescent Camp

With "The Lost Battalion"

At Apremont

On the Varennes front

Near Montfaucon



In the Argonne

In Clermont-en-Argonne

tation for his excellent work in helping to reclaim mentally affected soldiers.

Blunt narrates an instance which illustrates another phase of Knights of Columbus service. A soldier went to him one day in tears because he had not heard from his wife. Blunt attributed this to the man's poor handwriting, which he could not decipher after examining a sample. Without giving this as the reason, Blunt asked the soldier for his wife's address. Blunt then wrote the woman a letter, and before a month elapsed the homesick doughboy approached the secretary radiant, a letter from his wife gripped in his hand. Blunt was one of the many secretaries to whom the men he aided gave tangible evidence of their appreciation. The men in the large hospital at St. Aignan presented him with a souvenir painting in water-color, bearing the names and addresses of two hundred and fifty soldiers.

The American Red Cross, at the close of operations with the A. E. F., officially registered its thanks to the Knights of Columbus for their co-operation in hospital relief work. Thanks to individual Knights of Columbus men had previously been given by the Red Cross as the following sample letter testifies:

A. R. C. MILITARY HOSPITAL No 6
Bellevue,
Seine et Oise.

December 13th 1918

DR. THOMAS ARUNDEL,
K. of C. War Relief Work,
16, Place de la Madeleine,
Paris.

DEAR DOCTOR:

I am taking this opportunity to send you this little note expressing the pleasure you and your comrades have given to the patients and personnel of the A. R. C. Military Hospital No 6.

The regularity with which you called on us soon became a habit of anticipation by the men and I can voice for them their best wishes for you and thanks for your many kindnesses.

Yours sincerely,
CAPT. F. L. LORING,
A. R. C. Representative.

One of the difficulties confronting the Knights of Columbus secretary in his service overseas was, naturally, his non-acquaintance with the French language. Of the twelve hundred odd men the Knights sent over, approximately ten per cent had a working knowledge of French. The secretaries really needed the language more than the doughboys, because their business dealings with the natives were more frequent and usually more complicated than those of the fighting men. Secretary Thomas Varia has preserved a few samples of the English which the average Knights of Columbus man — a plain, three-meal-a-day American — had to force himself to comprehend. Here are some of them: "You to owe to precede when you no to eat not." "To keep you your bed how much of time you to be absent you?" "You will coal or forest you to buy to merchant and we make fire." No small part of a secretary's time and patience was expended in attempting to interpret such talk. But, doubtless, the French gave full reciprocity in this respect.

The French people were not slow to learn or appreciate the Catholic character of the Knights of Columbus. They observed that the Knights usually managed all religious celebrations for the American Catholic soldiers, and the regularity of these events, and the impressive numbers of those attending them, earned remarkable prestige for the Knights. The Marquis de Saint Seine established cordial relations with Secretary Mark O. Shriver, of Baltimore, for some time in charge of the Knights of Columbus club at Dijon, which was in the old Hotel Marais, a building dating back to 1704. The Marquis had the inspiration to begin a series of teas, in which the Knights (Secretary Shriver, Frank A. Larkin, of New York; I. J. Carlton of Chelsea, Massachusetts; H. Onen, of Dowagiac, Michigan; George D. Fitzgerald, of Connecticut, and J. A. J. Beauparlant, of Missouri) co-operated, and officers and enlisted men were brought into contact with French families. Secretary Owen Merrick established similar cordial relations with the family of Monsieur Bolée the French inventor of the aeroplane, at Le Mans.

At Le Mans, where the Knights had another historic building — originally put up by a Roman Cardinal in the reign of Louis XV — where Napoleon III made his headquarters during the war with Prussia, similar social affairs were held. Secretary John F. Moran, of Brooklyn, being in charge there for some time.

This contact with the more refined things of life was brought about in many ways. Dr. Thomas Arundel reports how he, accompanied by Secretaries E. E. McGinn and E. D. White, commenced a series of visitations on the part of Americans to the battlefield home of Miss Mildred Aldrich, authoress of *A Hilltop on the Marne,* her hilltop home being four miles from Esbly and near the heart of the Marne fighting. Miss Aldrich, a Bostonian and relative of Thomas Bailey Aldrich, complimented the Knights on what she termed their " knightly mission in France." " I have had a little direct personal experience of your organization," she said, " When help was badly needed here after a wicked bombardment, your Paris office not only helped, but helped as soon as they were requested to do so."

One of the most able of the Knights of Columbus secretaries overseas was Arthur Lord, a non-Catholic, who had charge of the club at Tours. A cultured man, who volunteered for service with the Knights when, a resident of France, he saw their effectiveness among the American troops. He acted as interpreter between the Archbishop of Tours and the American officers on duty in the city.

Secretary Lord, though not a Catholic, arranged one of the greatest religious events ever carried out for the A. E. F. This was the celebration of the feast of St. Martin of Tours. He converted an unpromising schoolhouse into one of the best equipped soldiers' clubs in Europe. He relates with amusement his first experiences as a Knights of Columbus secretary. Some men would nervously peer in at the door.

" Can we come in?" they'd say.

" Certainly."

" But we're not Knights," the soldiers would say.

" Neither am I."

"We're not even Catholics."

"Neither am I."

"You're joking. No? Well, we'll be hanged!"

Incidentally, Secretary Lord achieved fame through his generous employment of quinine upon all comers during the influenza epidemic, hundreds of boys attributing their immunity to his care.

Resourcefulness in obtaining transportation was generally attributed to Knights of Columbus secretaries by officers in charge of the means of transport. One secretary made use of native ox-carts with teams of oxen. Perhaps the most striking case in point is that of Denis Oates. He had been working with the headquarters of a division in the Argonne and was exceedingly anxious to get back to the Knights of Columbus base for supplies. No available means of transport offered. Oates prayed for any sort of thing on wheels that could move quicker than he could walk. His prayer was royally answered. At base headquarters a group of doughboys idly enjoying the rare French sun snapped to attention when they saw the private car of the general in command of the division roll up to them. To their surprise and amusement the limousine door opened upon Denis Oates in his hardworked Knights of Columbus uniform. He asked the boys for direction, offered them a ride in the general's car, and, that being declined, rolled boldly away to his destination. No complete explanation has been forthcoming as to how Oates secured the car and the driver, but, like most of the Knights of Columbus secretaries of Irish blood, Oates had a way with those who could help him to help the boys. This same general's car saw truly democratic service by being used to carry some supplies to humble doughboys.

But even this exalted means of transportation was not the limit of the enterprise of the Knight of Columbus. Quite literally they went higher, as in the case of Martin V. Merle and his aeroplane delivery. If there was excitement in getting supplies to the front, there were occasions, too, when the Knights of Columbus trucks carried something besides tobacco and cigarettes and candy. Secretary Moran, previously referred to, was in the St. Mihiel sector, and, pausing at a little village with his motor-truck, observed a crowd of poilus in animated conversation with two men among them. Upon investigation he discovered that two Yankee sailors had aroused the poilus' curiosity. Moran knew that the sailors had no earthly right to be at the front. It was many tens of kilometers out of bounds for able-bodied seamen.

He thrust his way through the gesticulant Frenchmen and found the sailors to be robust mid-Western boys, who immediately hailed him as brother Casey and asked to be released from their admirers.

"Makes us feel like a museum," said one.

So Moran, who, as the sailors expressed it, "parlay-vooed" somewhat, managed to break them away from the poilus.

"We're 'way a.w.o.l." one of the boys remarked. "They'll throw us in the brig when we get back to Brest."

"Brest!" Moran whistled. "You mean to tell me you've played hooky over four hundred miles!" And he whistled again.

"Well," said one of the boys, "we simply had to see the front!"

Moran chuckled. But his mind was uneasy until he had safely steered the motor-truck back to Paris, the boys making themselves as comfortable as they could, hidden from the keen eye of the M. P.'s by sacks and empty cases — for no M. P. ever questioned the contents of a Knights of Columbus car; they had too many happy acquaintances with those contents.

At Paris the sailors transferred quietly to another Knights of Columbus truck *en route* for Brest. Thus they made their destination without having to brave public conveyances with the risk of being challenged for passes and placed under arrest when they could not produce them. The last Knights of Columbus eyes set on them saw them making a careful approach in the dusk towards their ship lying at the dock at Brest.

This is an instance of aid rendered within the law, although in active military life everything was accepted as within the law that was not discovered to be contrary to law. There are those, many of them newspaper correspondents, who assert that some regiments on service in France attributed much of their affection to the Knights of Columbus to the fact that the secretaries were "human beings," an elementary term for which the more advanced doughboy synonym was "regular fellows." When a soldier was in trouble — serious trouble — when he needed aid even at the expense of some military regulation which, in common with most things military, worked hardship in individual cases, he could — so the doughboy tradition ran — always find a friend in need in the person of the Knights of Columbus secretary attached to his "outfit."

A striking case is recorded regarding a secretary at Camp Merritt — perhaps the camp with the most dramatic atmosphere of any in the United States on account of its being the final halting place for the bulk of the A. E. F. bound for Europe. This secretary, in his daily rounds through the camp guardhouse, was accosted by a lad who impressed him as being of refined upbringing. The camp was commanded by a most rigid disciplinarian. The boy had been punished severely for a minor offense against discipline. The secretary heard the lad's story; his mother was on her deathbed and a stern refusal had met his every appeal to be released in order to go to her.

The Knights of Columbus secretary had the story corroborated by the boy's captain who said in confidence that the sentence visited on the boy and the rigor of its prosecution was totally out of proportion to the offense committed. But the captain added that he was powerless to help the lad reach his dying mother. The secretary pondered over the circumstances of the case and found that the sergeant in charge of the night guard was especially friendly towards him. The sergeant and a casual private were taken into the secretary's confidence and one night when the roll was called and the prisoners counted somebody else answered for the lad from Philadelphia, who was at his mother's bedside — but the Philadelphia boy answered for himself the following morning.

That story became public property at Camp Merritt. It is a companion to the story of the secret military prison in Paris. There were, as General Pershing has put it, "hard characters" in these military prisons. Army life along the old lines is, unquestionably, not calculated to soften hard characters. By accident a Knights of Columbus secretary in Paris discovered this prison, access to which had not been given to war-relief workers. This secretary — Supreme Warden Thomas J. McLaughlin — knowing that the Overseas Commissioners of the Knights of Columbus were sticklers for compliance with military regulations, decided not to trouble them to obtain permission to enter the prison since the army had obviously no desire to grant it. Instead, he sought and obtained the friendship of the exterior guard and became introduced to the officer in charge of the prison. He, after much moral suasion, granted the secretary the privilege of visiting the prison twice a week to distribute comforts to the inmates and otherwise cheer them. McLaughlin went each Tuesday and Friday with a fat haversack on his back, stuffed with candy and cigarettes and chewing gum, not forgetting a few religious articles. He would distribute these comforts and then stand in the center of the stone corridor between the murky cells and render old-time ballads (his favorite selection, by the way, being " The Old Family Toothbrush ") to the " hard characters " who would, when their emotions were sufficiently aroused, join in the refrain. The officer in charge gave McLaughlin permission to visit the prison for an indefinite period at stated hours, provided he kept the location secret. This McLaughlin did, nobody to this day having learned from him which prison it was out of the several penitentiaries in Paris.

Even those who have never regarded the Knights of Columbus with favorable eyes have been compelled to admit their Puck-like manner of rendering service to the fighting men in the most out-of-way places and on apparently impossible occasions. Chairman Raymond B. Fosdick, of the Commission on Training Camp Activities, made something of a belated recognition of this display of mother-wit — for such it was — a system neither devised nor operated by the efficiency considered to be essential to modern organized achievement. The Knights placed their secretaries at a piece of work, merely stating the end to be gained — leaving the ways and means to individual initiative. They had no reason to regret their confidence in their workers.

At the height of the struggle at Château-Thierry the hospitals at Neuilly and elsewhere on the terrain between Paris and Château-Thierry needed manual assistance. The services of a score of Knights of Columbus workers were offered to the Army Medical Corps. Cars and trucks rushed the Knights of Columbus men to the hospitals, where for thirty-six hours during the fiercest fighting they worked over the wounded.

At no time was the mother-wit of the Knights of Columbus workers better exemplified than when "Uncle" Joe Kernan sat through an entire night in a dugout beyond Baccarat slicing up army loaves and inserting sardines between the slices, feeding scores of men in the advanced dressing stations when the people of the Red Cross and the Army Medical Corps were overwhelmed with work.

While this characteristic rendering of service where and when it was most needed and least likely to be given, was thrown into high relief against the background of the battle-line it was no less effective in the rear. The Knights were constantly active in the S. O. S. A large part of their best work was done there. Naturally, being along the settled lines of all Knights of Columbus service, there are few instances of the striking utility displayed under fire. Deeds in the ordinary course of duty one mile back of the firing front were rendered highly dramatic by their performance within range of hand grenades. But the secretaries always made it their business to seek out uncomforted men and carry comfort to them. At Nantes a Knights of Columbus worker discovered one of the largest American army hospitals for men suffering from venereal diseases. Living in a state of isolation, these men were apparently ignored by all the war-relief agencies. The secretary reported the fact to headquarters in Paris and aid was instantly dispatched to the several hundred men in the hospital. Undergoing deprivation of pay and other privileges consequent on their offenses, they were delighted to have the monotony of hospital life relieved by generous rations of creature comforts. The thoughtfulness of the organization brought cheer into the lives of these unfortunate men. At Melancourt no less a personage than General John J. Pershing, the Commander-in-Chief, found himself one day without his car in a drizzling rain, feeling something of the misery experienced by the hard-marched doughboys. Secretary Guy Thomas, of St. Louis, approached the General and offered him the same quality and quantity of chocolates and cigarettes which he had been distributing to infantrymen of the ranks. General Pershing smilingly accepted the gifts after making a query regarding the secretary's presence, which the simple little service rendered the General answered better than any words.

John E. McBennet, a secretary hailing from New York City, one day was making a hurried tour in his capacity of district supervisor through the Ste. Ménehould fighting zone. This was in the day when open fighting was the chief order of business, with the enemy retreating quickly but in order, systematically pursued by American artillery fire.

McBennet, in his eagerness to get his particular job done so that more work might be accomplished, missed his route and ran around seeking to recover the right road when he caught sight of two German helmets not far away. The Germans were not prisoners because they were unconvoyed, and they carried arms. He was in enemy territory, and it behooved him to escape from it as quickly as possible if the Knights of Columbus were not to have a secretary, a chauffeur and a car reported missing. By stealth and speed he managed to get back to the American lines unhurt. He was eloquently narrating the adventure to an artillery officer when the officer broke in:

" You'd better thank God that He gave you a fine day. The sun shone on your K-C chevron at a distance, otherwise my battery would have wiped your car off the map."

Other adventures there were — hundreds of them — each secretary having his quota. But perhaps to Joseph P. Crowe of Binghamton, the most remarkable belongs.

Crowe served with the Fourth Battalion of the Three Hundred and Fifteenth Infantry. His had been the typical experience of the average secretary, constant, indefatigable service under all sorts of conditions. At one time he volunteered to bury two men who had been dead for several days on the battlefield, when, as soldiers of the " outfit " testified, no other could be found who would venture under fire to perform the last Christian rites over the fallen men. It was after this incident that he stood, one morning, in a little hovel where he slept while with the regiment at the front. Enemy shell-fire was frequent, but Crowe had become accustomed to danger. He made his daily walk to the front-line dugouts to distribute supplies among the men. On this morning Crowe had a presentiment that a fateful moment in his career had been reached. This presentiment was heightened when, having left the hovel, a shell struck the spot where he had been standing beside a soldier, and the soldier dropped, instantly destroyed.

Shaken, but dauntless, Crowe went on his way, his valise slung over his shoulder. For half a mile he trudged, the incident at the hovel rendered remote, perhaps, in his speculations as to whether one of the shells flying overhead with unnerving frequency might not strike him. He came within calling distance of his " outfit," and was preparing, under increased enemy fire, to run forward to the men, when a shell struck him. He lay for hours, unconscious, the men of the battalion thinking him dead. On their way back from the trenches one of the men bent over Crowe and, to his surprise, found the secretary alive, but with his right leg badly shattered. He and two companions carried Crowe to a waiting ambulance. From this the Knights of Columbus worker, then conscious and alive to every harrowing detail of his pain, was transferred to a railway carriage. He was hung in chains and rolled away, with a dozen other serious cases, to the base hospital. There his leg was amputated, and there he lay for several weeks, wretched and inconsolable — until the Knights secured him an artificial limb and found him suitable occupation in the Paris headquarters. His return to Binghamton was the occasion for a civic celebration, as also his investiture by Dr. Marcel Knecht of the French High Commission with the Croix de Guerre, bestowed upon him by Marshal Pétain.

James Lenihan of Gloucester was wounded while attending men in action, a piece of shrapnel entering his body. His clothing torn, he was forced to strip off the trousers of a dead British soldier to cover his wound until assistance arrived. Lenihan relates that while in the hospital at Montdidier he heard a most succinct verbal illustration of the democratic and thoroughly American character of our fighting men. A private, horribly wounded, had gone through a major operation without wincing. In the bed beside him in the operating room was the major of the private's battalion. He, too, was greviously wounded. After being operated upon, the major emitted fearful groans and agonized sighs while passing through the stages of recovery from the ether. The private glared at him.

" Shut up, you ———! " he growled. " You're a yellow dog! "

The major heard, saw and remembered the private. But when the two subsequently met, the private snapped a salute to his major, and the major responded, and each saw in the other's eyes the testament of mutual respect.

In the same hospital Lenihan heard a lad from Tennessee denouncing the enemy.

" Those darned, ——— Germans," the boy drawled. " Let 'em try what they will, mustard gas (he had had it as his scorched face and watery eyes attested), fire-flame or anything else — they'll never beat *us Yanks!* "

The swift and vivid drama of the war, through which the Knights of Columbus lived as intimately as any of those thousands who went into the enemy fire, came to a conclusion that had in its strangeness something of the unreality of a cold awakening from a nightmare. Secretary Henry Ruel of Kankakee, describes how, at Somauthe, near Pierrepont, which is on the way to Sedan from the eastern front, he and some comrades were halted by an M. P. who inquired: " Say, Casey, have you heard the armistice is signed? "

The Knights of Columbus men knew that the guns had ceased firing, and they had already witnessed the return of refugees to the straggling villages in the battle-zone. One woman they had found in a ruined church, on the verge of childbirth. They had summoned an American Red Cross doctor, who instantly aided the woman. Men of all nationalities, French, Belgians, British, Scotch, Irish, Russians, Senegalese, Chinese, Germans and Americans, roamed the roads, ragged and filthy, but all joyful that the great conflict had at length subsided.

Secretaries Samuel L. Kelly of Richmond, John J. Donovan of Boston, and Ray J. Kupper of Kenosha, were the very first men of the so-called Allied armies to enter Belgium after the signing of the armistice, going into Ninove ahead of the American army. "We were pressing on to Brussels," writes Kelly, "but when we reached Ninove from Roulers we were told that the Germans were still in the capital. So we waited. For twenty miles along the road we met a continuous stream of refugees, spreading out from Brussels all over the land. They gave us a continuous ovation; they threw flowers and kisses at the little American flag fluttering from the radiator of our car. In Brussels they dug up wine that had been in hiding for four years and made us join them in drinking it, and, to our amazement, some of the best roast pork we ever tasted was served us — produced from a prize hog that had somehow or other been kept out of the hands of the Germans against the glad day of deliverance." Secretaries Guy Thomas and Walter Parker joined the other men, and, in memory of the occasion, the Belgians photographed them all in front of the Théâtre Royal, Brussels. Kelly records the joyous astonishment of the Belgian populace when, before a huge crowd in the central square of Brussels, he bade farewell to the last of the departing Germans with a rebel yell learned to its most ear-splitting perfection in his native Virginia. Secretary Leonard, who was also in Belgium at the close of hostilities, reports that a French military automobile rushed through the village in which he was operating a club, its occupants shouting, *"La guerre est finie!"* The church bells rang, pistols were fired, the people poured out of their ruined houses and with bared, bowed heads, heard a trumpeter sound "The Star Spangled Banner."

By a thousand different tales, each as gripping as any coming out of the frightful agony of heroism, and most of them forgotten in the strange oblivion that swallows up the endless epics of the unsung dead, the weight of the human value of the Knights of Columbus at the front, and in the places back of the front, might be measured. Not one chapter, not one book, nor a library, could contain the aggregate of these stories of man's humanity to man. Some there are that hold fast in the memory; that shadow forth, in partial if not total truth, the strength of the story of what the Knights did in danger for the men they served. The historian must thankfully record these, confident that the tongues of the returned soldiers will carry others down to posterity, whose heritage they are.

Yet one more tale must be told, because in it is found the essence of chivalry.

A boy of one of our great cities had been drafted. He was a genuine boy, loving with all his heart his home, his mother, his sister and his sweetheart. So great was his love for his sweetheart, and so thoroughly boyish, that it exceeded his wisdom. He married her during a brief leave of absence from camp.

He was a boy radiating happiness. He eagerly sought some way in which to increase the comfort of his comrades. The Knights of Columbus gave him this opportunity by enlisting his services to aid in entertainments in their huts. The young soldier was the life of every entertainment. When his regiment received orders to sail for France, the Knights of Columbus secretary, knowing the boy's value as an agent for the promotion of morale, sought to have him assigned to permanent work in the camp. But the Commander interpreted military rules in a strictly military way. The boy must sail with the rest of the regiment within forty-eight hours.

The boy showed no sign of disappointment. He spoke cheerfully to everybody. But on the night before his regiment was scheduled to entrain for the transport — the night after the Commander's refusal had been made known to him, he disappeared from camp. Before leaving he had told the Knights of Columbus secretary that he would report back in time to leave with his comrades.

But he was absent without leave. Reckless in his love for his girl-wife, who was destined to become a mother, he went home. His absence was discovered at the first roll-call. The camp was combed, with no result. Military police were sent in search of him.

They reached his home, and the swift voices of neighbors carried the news of their arrival up to the fourth story of the tenement house, where the boy was snatching the last few hours he could in the bosom of his family. Rashly, he attempted to escape. It was a cold winter night, and as he stepped on the fire-escape in the rear of the tenement and attempted a hurried descent, he slipped, grasped vainly at the iron rail, and fell to the stone yard below, his skull split by the fall. The military police picked him up and carried back his dead body to the little tenement home. Then they left, and again the swift voices of the neighbors carried word to the little flat — cruel words of suspicion and calumny. The boy, said these voices, had committed suicide to avoid arrest and service at the front; he had died a deserter!

The Knights of Columbus secretary visited the grief-stricken family. He heard the neighbors' whisperings, and his quick wit cut to the core of the sorrow in the little home. The old mother was proud; she smarted under this bitter gossip.

The secretary went back to camp. Cap in hand, he approched the Commander.

"This man was not a deserter," he explained. "He sent me this telegram the day he died, telling me that he would report to camp by the first train. I believe that when he met his death he intended to elude the military police and get back to camp ahead of them. Can you grant him a military funeral and save his mother's heart from breaking and his child from stigma?"

The Commander could not.

But the secretary, disappointed, even discouraged, was yet resourceful. He visited one of the big military hospitals in the city. He looked over the roster of wounded, and found a name to his liking. Approaching a burly, convalescent officer, he related the story of the young soldier's death. The officer heard it with interest, and, with greater interest, the secretary's proposal. The following morning the funeral was to take place from the little tenement. It was to be a simple ceremony — for the neighbors were more than whispering, they were talking openly of the "suicide deserter," of the "coward."

But that morning they opened their eyes when a small squad of soldiers, eight in number, containing a sergeant and two corporals and commanded by a burly officer; his face pale from gazing upon hospital walls, arrived at the tenement. The squad mounted the stairs. In the little flat where lay the dead between heart-broken mourners, the officer conferred with the Knights of Columbus secretary. An American flag was laid over the coffin, and quietly the squad of men lifted the casket down the stairs, the aged mother and the young wife and sister following, their heads lifted high as they passed through the lines of gaping neighbor-faces, whose tongues were stilled by the impressive ritual of military honor paid to the dead.

But that was not all. The practical Christianity of the Knight was as insistent as his sentiment. Obstinately he fought the battle of the poor, pitiful dead. Before a military board he proved that the unfortunate soldier had no intention to desert. As a result the widowed wife and mourning mother received the dead man's government insurance, paid up to the last penny.

No story that could be told illustrates better the sound and stubborn fortitude of the typical Knights of Columbus worker in the cause of the American-in-arms. The soldier's name has never been confided to anyone outside of the immediate actors in the little drama. It will never be known beyond these few; for the old mother still lives, the young wife lives, and there is now another to be considered. They know that their soldier son and husband and father died a soldier, for he was buried with full military honors. That is enough.

The American doughboy was usually in the habit of expressing his opinions, favorable or unfavorable, in brusque phrases. He meditated over his experiences, saw the place that the Knights of Columbus occupied in his life overseas, and in *Qu'est-cequec'est,* an American soldiers' newspaper published at the University of Toulouse, he passed this formal verdict on the Knights:

THE KNIGHTS OF COLUMBUS

It was in the training camp on the plains of the great West that we first came into intimate contact with them — the Knights of Columbus. They had a "hut" where a man could go for a few moments each day and read in quiet and peace, away from the 40,000 other men in the cantonment.

At a small unknown port on the Atlantic seaboard they bade us "*bon voyage*" with hot coffee and cakes and cigarettes when we started over — in a year which now seems ages ago; next we saw their familiar sign in a rest camp in England, and when we landed in France they were at the dock with more "smokes" and the little things which we learned to value so highly in an existence which had returned to the primitive.

It was in the Argonne drive that some one dubbed them "Casey"— those chaps who wore the "K. of C." brassard; and because they were generally around when one was "smoke-hungry." The call was taken up by all ranks — "Keep Coming, Casey." And if we remember rightly — and we do — they did keep coming.

When a chap was "broke"— or maybe had a pay voucher in his pocket which wasn't worth a sou because there wasn't a bank within 50 kilos, it was the men of the "K. of C." who furnished the little things which we now know to be the big things, when one is out of touch with civilization.

One could generally find a K. C. hut somewhere near the front; and if not — why generally someone wearing their insignia found us. We well remember those long winter days when we were stuck in a demolished French village on the other side of the Argonne, when it seemed that Spring would never come and the drizzle would never cease.

There wasn't even a Bible to read — some unregenerate scamp months before had used the tissue pages of our volume for cigarette paper. But came a day when a K. of C. man discovered we were there — seemingly, "the world forgetting, by the world forgot."

And once each week after that he drove 35 kilos out of his way to drop the papers and other things. (You know what we mean by the "other things.") Expect you have a package of them in your pocket now. Got so we could hear the coughing of his broken-backed Ford at least three villages away. And sometimes an escort of honor waded five or six kilos through the mud to welcome him.

General Pershing has complimented them highly. We are glad of that. We rather think they deserve a few words. We like those chaps of the K. of C. They have done much to make us feel at home everywhere we have been over here. And they've never crowded religion down our throats — though religious consolation was theirs for the asking. But they have handed out big fistfuls of friendship — and after all, that is what counts.

There's a line in the Bible which we like to apply to an organization when we try to judge of the good it is doing — "By their works ye shall know them." We know the Knights of Columbus. And we who write these lines are not Catholic either — but Protestant by faith, and "shouting" Methodist at that.

The incidents recorded in these chapters have been selected at random; they have their value, not only as the kind of human documents which are always interesting to readers to whom nothing which concerns humanity is uninteresting; but they show the effect of the ethics of the Knights of Columbus on character, and character, as a rule, unconsciously guides the emotions and the impulses. The main lesson taught by the Knights of Columbus has no taint of phariseeism. The reason the men in the ranks — men who preferred a boxing bout to the manifestations of what is called the higher culture, but who were no worse soldiers for that — found these secretaries all that they desired was the sympathy with every sane manifestation of humanity, that these real servants of the servants of God showed; for every soldier who served his country with sincere heart was a servant of God. If religion expressed in the fewest words means kindliness to all in need of it, these secretaries were good examples of it. They pretended to be neither finer nor better than anybody else, but they showed, in every action, that their main object in life was to act on the principle that benefits should be equal, and that the bestowal of the gift meant no sacrifice on their part, but was simply a giving and accepting on equal terms. They and the goods they had belonged to the men. When stores did not arrive, the secretaries had nothing to give — but this was very seldom. When they did arrive the soldier was made to feel that he was giving pleasure and not receiving a favor when he took his "fistful of friendship," as the Methodist phrased it. By what system, the reader will ask, were these secretaries produced? They acted with one spirit, however different they were in temperament, in education and in environment. There must have been some standard, then, by which their various clocks were set. In order to understand how they were produced, how guided, how made effective as one man, we must turn to the very beginning of the foundation of the Knights of Columbus, and the plan by which they were formed through the inspirations of Christianity and loyalty working together, can be easily comprehended.

CHAPTER III

ORIGIN OF THE ORDER

BEFORE going further let us note the causes of the foundation of the Knights of Columbus. The position of Catholics in the United States, except, perhaps, in Maryland and Louisiana, had been, down to the middle of the Nineteenth Century, socially difficult and irritating. They were not openly persecuted, they suffered under no legal disabilities in regard to suffrage; but there was an undertone of disapproval, dislike and even hatred, which occasionally found public expression. In nearly every large city of the North there were some Catholic families whose social position was recognized, people who were strongly influenced by the tradition of Carroll and Cheverus, and who took their position in society and held it as a matter of course through their intelligence and good breeding, often assisted by wealth.

Down to the year 1844, to be a Catholic of the type, for instance, of the Carrolls of Maryland, of the Chouteaus of St. Louis, of the Couderts of New York, of the Keatings of Philadelphia, to mention a very few names, was not to be considered a foreigner. There were others of foreign extraction, as indeed all Americans are — French, Italian and German — who mingled on equal terms with citizens who boasted their "Anglo-Saxon" origin. But in 1844, Ireland was almost depopulated by one of the most terrible scourges chronicled in history, and the United States, with the British colonies, became the refuge for these exiles, driven from their country by starvation. They were neither convicts nor undesirable citizens. They were forced from a country they loved as dearly as any Swiss freeman ever loved his country. They, too, had their *ranz-des-vaches*.

Dean Swift once said that the best blood in Ireland might be found among the lowliest people of Dublin, and this, perhaps, was the reason why these Irish immigrants had, in spite of the terrible scars they bore, mentally and physically, from oppression and starvation, a fineness of spirit, a certain generosity of character, a love of freedom and a spiritual type of mind unusual in the rank and file of any nation. But the fact that they had been denied in their own country the benefits of a higher education, and that they were forced, through lack of training, to accept the most menial positions when they arrived in this country, made them the subjects of class disdain, which is always most rampant in the most democratic countries. This left them without prestige, and, in a less resilient people, would have destroyed their self-respect. The New England farmer, with twenty arid acres of land, and a limited knowledge of either books or life, considered himself the superior of men and women who led a greatly superior and richer spiritual life. An Irishman, after '44, a laborer "among the alien corn," was regarded as a strange curiosity — especially in New England. To be Irish and Catholic was, socially, among people who knew little of history, and whose immediate ancestors still read Foxe's *Book of Martyrs,* to be slaves of some strange, occult power, and members of an inferior caste.

The emigration from Germany was redeemed, in a measure, from that reproach in the eyes of provincial Americans, by the fact that, after 1848, men like Karl Schurz, driven from their own country by the same spirit of Kaiserism that had driven the Irish from theirs, seemed to condone the apparent ignorance and stolidity of the later German emigrants. Nevertheless, to be "Dutch," even if the "Dutch" were Lutherans, was to be of the lower classes which hewed wood and drew water. The Catholic German suffered no more than his Protestant compatriot; but although the Protestant "Dutchman" might be despised, he was not so hated as was the Catholic and the Irishman. The nationality of the Scotch-Irishman might be forgiven because of the hyphenation, and because he was either a member of the Anglican Church or a dissenter from it. His Protestantism, and his assumption of superiority, racial and religious, over his Catholic compatriots, made him claim a brevet of nobility similar to that which every Huguenot, no matter what his ancestors were, still insists on blazoning.

Naturally, in the process of time, "the best blood in Ireland" began to assert itself in the United States; but, if we choose to regard the matter of blood as an aristocratic fiction, then the fine qualities of the Irishman, which the best native-born Americans were quick to recognize everywhere, and the high ideals of the Irishwoman — which have become proverbial —compelled acknowledgment. It became necessary, in spite of the ignorance and bigotry and prejudice, some of it almost justified by previous training, that Catholics, under a democratic form of government, should so organize that they would not seem a class apart, hidden, as it were, by a mist of incense, from participation in the aims of their fellow-citizens of different creed. They were devoted to their religion; they were devoted to their adopted country. There might be grave danger to them and the country in which they lived if they allowed themselves to be segregated as the English Catholics were by being socially divided. It was right and proper and edifying that they should belong to strictly religious societies, sodalities, guilds, assemblies in which they joined for devotions or benevolence, which occupied them for a few hours, but which did not bind them together either for legitimate temporal advantages or for the increase of the respect of their fellow-citizens.

Long before 1882 it had become evident that a great Catholic society should be formed, regardless of race, which might effectively perform the function of showing to the world that intelligent solidarity, which was the only means to assert the dignity, to conserve the rights and increase the virtue of common tolerance and understanding in the great body of Catholic Americans, and to make it plain that the lessons taught by the life of Columbus were as dear to the Catholic citizen as were those inspired and inculcated by the ideals and acts of George Washington.

Like all origins of movements destined to grow powerful, the Knights of Columbus, which developed from a local, we may really say from a parochial, into a state, national and international organization, came from the mind of a man who held the key to the thoughts of many men as well as to the tendencies of the times. He had an idea, and once this idea was translated into fact with the aid of those whose ideas and experiences were one with the originator's, the vista leading to a great achievement opened before these pioneers, for they saw that they had been privileged to conceive a movement which not only met the need of the hour but was destined to strengthen the course of Catholic progress and to add new life to all that is best in our American civilization.

With most Americans who know little of the interior life of Catholics, the position of a parish priest and his assistants is little understood. The old English poet who said, " Let me make the songs of a nation and I care not who makes its laws," had a glimmering, perhaps, of that special spiritual power which makes the parish priest not only the shepherd of his people, but also the first of practical psychologists. The words of Drummond of Hawthornden might be paraphrased to read: " Let me hear the confessions of my people and I care not for the outside influences that may tend to make them less pure men or less worthy citizens."

When one hears constantly the sneers at everything ecclesiastical, one regrets that the scoffers do not take into consideration the fact that the main trend of the education which is called ecclesiastical is to intensify all the faculties of the man until they become concentrated entirely into the finest sympathy with and acutest understanding of the needs of the people, for whose service they are but instruments. The fact that the priest has no family responsibilities is the firmest base of this intensity. For example, we find no patriot more self-sacrificing, less open to personal consideration, than the priest when a national crisis calls him to act. The case of Cardinal Mercier, not exceptional, but only more prominent, shows that with the priest the love of country is but an extension of that quality of clear comprehension, of spiritual values, which is, in turn, merely an extension of the patriotism of the parish or of the neighborhood to the patriotism of the nation. To understand this is to know the impulse which made many men — shepherds of souls — ready to catch the inspiration of the idea which the founder of the Knights of Columbus made concrete.

Michael Joseph McGivney, priest of the diocese of Hartford, Connecticut, assistant pastor of St. Mary's Church, New Haven, first dreamed the dream that became the Knights of Columbus. A small group of men, sturdy in faith and eager to promote the welfare of their fellows, contributed towards the development of Father McGivney's idea, but without the priest's enthusiasm the Knights of Columbus would never have assumed definite shape or overcome the difficulties of its infancy.

Young as he was, being only in his early thirties when he first had the inspiration to establish, in Connecticut, a great Catholic fraternal order, Father McGivney was the first to realize, as a result of his priestly experience, the vital need for a society of laymen which would unite the male element of the Church as its strongest point — strengthen above all its spiritual aspirations, and complete that synthesis between faith and good works, that combination of righteousness and the conduct of everyday temporal affairs, which must be, in our world, the province of true religion.

In the Connecticut of the early eighties Catholics were objects of a prejudice that placed them at a social and economic disadvantage. Catholic was a synonym for Irish, and feeling was strong against men of Irish descent. The position of Catholics in a democratic time when the value of majorities was considered as a most important factor in the management of social life, was far inferior to that warranted by the size of the Catholic population. A firm barrier stood in the way of Catholic advancement. This lack of prestige had its effect upon the individual Catholic, especially the man in the ordinary walks of life. It gave him a sense of social inferiority when confronted with the social advantages of men not of his faith.

Fraternal societies were, at this time, flourishing throughout the United States. Organizations which a Catholic could not in conscience join enjoyed a large prosperity. The benefits resulting from membership in such societies were manifest; social and business advantages during life and provision by insurance for the member's family after his death. Membership in these societies held peculiar attractions for men whose occupations involved travelling. In general, most substantial allurements were offered to the ambitious young man of those days.

These societies had also the attraction of ritualism, which, though appealing more to non-Catholics who knew no other ritual, had the air, in the eyes of Catholic authorities, of being either sectarian or, perhaps, even blasphemous imitation. Besides, the vagaries of Cagliostro and the excesses of the carbonari in Italy were not calculated to soften the attitude of the Church towards oath-bound societies whose objects were mysterious and incapable of analysis by their fellow-citizens. Then again, the authorities of the Catholic Church, in common with a great many other students of social conditions, held that a secret oath, the content of which could not be revealed in any crisis of Church or State, which bound the taker of it to implicit obedience to any human authority, was detrimental to both the principles and the action of a human being in a society founded on the teachings of Christianity.

No intelligent observer could deny that the attractions of these oath-bound organizations were a source of conscientious difficulty to Catholic young men, who had no similar organizations approved by the Church offering temporal advantages of a like nature. In New Haven it was proposed at this time that a sodality of St. Mary's parish join one of the outside, oath-bound societies and thus provide an attractive union for the young men of the parish. This suggestion, instantly rejected by the Right Reverend Lawrence T. McMahon, Bishop of Hartford, was yet a proximate cause of the origin of the Knights of Columbus.

The general impression prevailed among Catholics of mature thought in New Haven that the time was propitious for the introduction of fraternal insurance, a basic advantage of many societies. A preliminary experiment in Catholic social organization had been attempted, many of those participating in

The Reverend MICHAEL J. McGIVNEY
of New Haven, Connecticut
Founder of the Knights of Columbus

this experiment afterwards becoming incorporators of the Knights of Columbus. The Sarsfield Guard, captained by Joseph H. Keefe of New Haven, was composed of Catholic men and was a part — Company C — of the Second Regiment, Connecticut National Guard. The Sarsfield Guard had passed through various vicissitudes, notably the feeble surrender of Governor Minor of Connecticut to the bigots of Connecticut, when in 1856 he ordered the disbanding of all Guard units composed of Irishmen and the sons of Irishmen. But for the stout-heartedness of Adjutant General John C. Hollister, who refused to carry out the order, and resigned rather than sign it, the cause of equality might have gone down to defeat in Connecticut. Hollister's courage strengthened the hopes of those American citizens who seemed to be in danger of the most cruel proscription. The Civil War came and the patriotism of the Catholics and of the Irish played its legitimate part. The Sarsfield Guard was revived. It became well known for its social entertainments, and it was at one of these, after a military review, that James T. Mullen, First Orderly Sergeant of the Guard, suggested an impromptu initiation for Sergeant F. P. Duffy, who had absented himself from his companions to procure supplies for the evening's meeting. When Sergeant Duffy returned to the hall he was seized and put through a burlesque process of initiation. Upon completion of this he was dubbed a " Red Knight," and the Red Knights became an overnight creation. Their fame grew and requests came from other cities in the State to New Haven that branches of the Red Knights be instituted.

The Red Knights are no more; they were not, during their brief but entertaining existence, an organization of serious purpose. But the Red Knights served to demonstrate a truth; that an organization meeting the desires of its prospective members along the established lines of fraternal benefit systems would gain attention and members by a repute for good, secret initiation exercises. It may be urged that here was proved the attraction of an elemental appeal to human curiosity. The human element is natural and so long as the curiosity is not dishonorable there is merit in utilizing it to guide its possessors to good.

Father McGivney, at that time an assistant in St. Mary's parish, New Haven, had aided the Red Knights by his priestly counsels and was acquainted with many of the members of that organization. Always deeply interested in the welfare of young men, he had organized the St. Joseph's Total Abstinence and Benevolent Society in the parish, and acted as its chaplain. It was, as an experiment, successful; but Father McGivney was keenly alive to the attractiveness of absolutely oath-bound associations. He sometimes had the painful experience of seeing young Catholics enter fraternal societies either frowned upon or actually forbidden by the Church. He realized keenly that some Catholic organization should be created to comprise solid fraternal benefits with the attractiveness of selected membership and secret initiation, and yet not oath-bound and only secret upon promise of man to man which promise must ever yield to the authority of Church and of State.

He had something definite in mind, for he talked of such a society among the men of the parish, and encouraged others to talk about it. Sufficient interest was aroused to warrant the calling of a meeting to discuss the project. An attempt had been made by Daniel Colwell of New Haven to revive the Red Knights, but little interest was shown. The idea of a Catholic fraternal and benevolent organization, however, would not down; it survived among the men of New Haven, although it temporarily lost active promoters. Father McGivney cherished the idea, and Bishop McMahon encouraged him to originate a strong lay organization.

When Father McGivney heard of the fruitless attempt to revive the Red Knights he saw in this an opportunity to launch a more substantial movement. He invited members of this organization to meet at the parish house of St. Mary's Church on the evening of January 16, 1882. Those in attendance, besides Father McGivney, were James T. Mullen, Daniel Colwell, John Tracy, Michael Tracy, William M. Geary, Cornelius T. Driscoll, John T. Kerrigan, James T. McMahon and William H. Sellwood, all representative men of the parish. After a lengthy discussion it was decided that Father McGivney should go to Boston to consult with the executives of the Massachusetts Catholic Order of Foresters regarding the practicability of instituting a Connecticut branch of that society.

Father McGivney reported at a meeting one week later that the Massachusetts Foresters were eager to render every assistance for the formation of a new society in Connecticut, but that they refused to institute a branch of their own organization in that state. He stated, furthermore, that the Catholic Foresters' insurance feature was not that desired by those who hoped for a new and powerful Catholic fraternal society, as the benefits offered by the Foresters were considered too limited. It was thereupon unanimously decided at this meeting that a new and independent organization be formed, and a committee to accomplish this was appointed, Father McGivney, James T. Mullen, John T. Kerrigan and J. T. McMahon being its members. The name tentatively chosen for the new society was the Connecticut Order of Foresters. Frequent meetings were held, all under Father McGivney's moderation. The situation was thoroughly discussed, from every conceivable viewpoint. It was at length adjudged that the name Catholic Foresters was unsuitable, and bound to lead to confusion with the Massachusetts order. The aim was to attain a field of fraternal endeavor higher than any before achieved and to avail themselves of the commendable features of the best fraternal benefit organizations in the country.

Definite progress was made with the formation of a committee on constitution to draft fundamental laws and rules.

It was decided, at the next conference called by Father McGivney, that before the parishes of the diocese could be circularized in the interest of the new movement a plan of insurance must be formulated. The *per capita* scheme of insurance, then common among fraternal bodies, was adopted. By this system, when a member dies a *per capita* tax is levied on surviving members and the sum collected delivered to beneficiaries. An investigating committee was appointed to look into the claims of those applying for membership in the new society, and this committee laid down rigidly the rule that all candidates must undergo a scrupulous medical examination. This strict provision limited vitally the organization's numbers in those first days of growth, but laid the foundation of the present efficiency of the Knights of Columbus insurance system.

At the third conference, Father McGivney proposed the name " Sons of Columbus," which he held to represent the character of the new society as a Catholic Columbian organization. Mr. Mullen suggested that the word " Knights " be substituted for " Sons." This carried, the name " Knights of Columbus " then coming into being. It was decided that a ceremonial should be written in three sections or degrees, the basis of the present first three degrees of the Order. Father McGivney undertook to present this ceremonial, when completed, to Bishop McMahon for his approval. Daniel Colwell was appointed to prepare the necessary petition for charter to the General Assembly of Connecticut. This was promptly done, the passage of the measure incorporating the Knights of Columbus being aided materially by the Honorable C. T. Driscoll, one of the petitioners, then representing New Haven in the General Assembly, and by the Honorable H. P. Hotchkiss, Mr. Driscoll's associate in the House, and the Honorable A. E. Robertson, representing New Haven in the State Senate. The petition was speedily granted, and the charter formally issued to the Knights of Columbus, which became the first national fraternal organization to be incorporated in Connecticut, on March 29, 1882. The following are the original incorporators: Michael J. McGivney, Matthew C. O'Connor, Cornelius T. Driscoll, James T. Mullen, John T. Kerrigan, Daniel Colwell and William M. Geary.

The task of organizing the first council of the new society was then undertaken. Father McGivney presided at the conferences, and on April 3, 1882, the Committee of Investigation reported favorably upon eleven applicants, and Smith's Hall on Chapel Street, New Haven, was secured as a meeting place for the Order. The first election of the Knights of Columbus was held in this hall on April 6, 1882, when the following temporary officers were chosen: President, James T. Mullen; Vice-President, John T. Kerrigan; Corresponding Secretary, the Reverend Michael J. McGivney; Recording Secretary, William H. Sellwood; Financial Secretary, James T. McMahon; Treasurer, Michael Curran; Advocate, C. T. Driscoll; Medical Examiner, M. C. O'Connor, M. D.; Chaplain, the Reverend P. P. Lawlor; Lecturer, Daniel Colwell, and Warden, John F. Moore.

From the very beginning was made manifest the conservatism that has been the Order's unfailing safeguard. Inundated with applications from all parts of New Haven, the Committee of Investigation was loath to increase the membership, wishing to have a charter list readily manageable from the outset.

Work on the proposed ritual and constitution had progressed, and it was wisely decided that no system should be hurriedly adopted, but that all available rituals and constitutions should be studied, and the Knights of Columbus initiatory exercises and fundamental laws be modelled after the best so that there should be no feature even in the slightest way objectionable to ecclesiastical authority. It was further decided that only Catholic and American allusions should be used in the ritual, that the ritual should be divided into three degrees, and that the several parts should be so arranged that the leading officers of subordinate branches of the society should have a part in its exemplification, and also that the ritual should comprise appropriate ceremonies for instituting new branches, with installation ceremonials for new officers. To Mr. Colwell was assigned the task of arranging this ritual. In conjunction with Mr. Mullen and with the constant advice of Father McGivney, the work was completed.

The new society's constitution presented a harder problem. Father McGivney, with Messrs. Mullen, Geary and Kerrigan, collaborated on it, and, pending its completion, *Cushing's Manual* was the vade mecum of the Order in its formal business procedure. After several months of research the constitution was completed; but its publication was postponed until the society found funds sufficient for this purpose in 1883.

On May 16, 1882, exactly four months after the first meeting of the Knights of Columbus, when Father McGivney had launched his idea for the new fraternity, the election of the first Supreme Council was held, the officers being those chosen at the temporary election some weeks before, with the exception of William H. Sellwood. Immediately following the creation of the Supreme Council, which, according to the resolution then passed, was to be the " authoritative body of the Order," there was held the election of the first subordinate council, named then, and still named, San Salvador No. 1 of New Haven. The roster of officers, whose official titles have always been preserved unchanged, ran: Grand Knight, C. T. Driscoll, a graduate of Yale University and former Mayor of New Haven; Deputy Grand Knight, Henry S. Kenny; Chaplain, the Reverend M. J. McGivney; Recording Secretary, John F. O'Brien; Financial Secretary, James T. McMahon; Treasurer, Michael Curran; Lecturer, Daniel Colwell; Medical Examiner, Dr. M. C. O'Connor, and Warden, John F. Moore.

On June 15th of the same year Father McGivney read the proposed Constitution at a full meeting of the Order, which unanimously adopted it. Then was made the first line of demarkation between the Supreme Council and the subordinate council, setting the precedent that has ruled ever since.

Amid all this flurry of organization, of active and chiefly oral propaganda among the Catholic men of New Haven, and especially among those of St. Mary's parish, the question of statewide growth had been gravely considered. Before even the first council had been inaugurated, Father McGivney published a digest of the aims of the Order with the view of promoting its growth once ecclesiastical approval had been obtained. In a comprehensive circular, heralding what he termed one of the most important events in the annals of American Catholicity, he set forth the hopes and claims of the new organization. This was the first official document to be issued by the Knights of Columbus. Applications from Catholic men within and without New Haven increased, the surprising progress within a few short months from a mooted proposition to an established fact proving the need for the Knights of Columbus.

To concentrate executive power there was formed a Supreme Committee of the Supreme Council. This Supreme Committee was the original of the Supreme Board of Directors of the Knights of Columbus. It was composed of the elective officers of the Supreme Council, and in it was vested all executive authority. Its powers were plenary, excepting in the matter of amendments to the Constitution — exactly as are the present powers of the Supreme Board. To this Committee was given the sole power to grant charters and organize subordinate councils.

It was necessary to complete the Order's ritual before any attempt could be made to initiate accepted applicants residing outside of New Haven, for this ritual was designed to add the attraction possessed by the so-called secret societies (but without their danger) to the other benefits offered by the Knights.

Of course, the Order adopted no ritual until the approval of Bishop McMahon had been obtained. Many difficulties had to be overcome. During the controversy over the powers of the Supreme Council there were frequent threatenings of dissolution. There were those not of the Order who thought that Father McGivney, the humble curate, had exceeded the functions of his rank in fathering so large and, from the experience of the Church, so hazardous a movement as a great lay organization. It had even been prophesied that the Bishop would quench the fires of ambition, and gently but firmly dissuade Father McGivney and his associates from further effort.

The Order's ritual was completed on July 7, 1883, and was promptly accepted by the Supreme Council subject to the Bishop's approval. With other Supreme Officers, Father McGivney laid the entire ritual before Bishop McMahon, who examined it carefully. He pronounced it exceedingly interesting, giving special praise to the third section, now the third degree. "I have followed the wording and explanation of this ritual closely," he said. "I cannot detect anything amiss or improper. You need no further ruling than this. I am of the opinion that it will be a valuable medium for carrying sound moral principles to your members; that it will be the means of attracting many to your organization. I do not see why you should not go on without let or hindrance from anyone."

Here was victory for the Knights of Columbus! This whole-souled approval, this instant display of favor from the Bishop, was a guarantee of fitness for success. His Lordship blessed the Order, and the pioneers of Columbianism left his presence rejoicing in the blessing of the Church on their enterprise. Bishop McMahon further evidenced his interest in the most practical way by becoming a charter member of Green Cross Council when it was instituted in Hartford the year following. He was the first bishop to enter the Order, and his espousal of the cause gave strength to the new organization, playing a vital part in its early growth; for even with the Bishop among its members, the Knights of Columbus still had opponents within the Catholic fold whose opinions carried weight — for many were fearful that the new Order might become other than a blessing to the Church; they questioned its necessity, they questioned the sincerity of some of its organizers, suspecting that it might be used politically. As the Order advanced, members of the hierarchy not only encouraged its growth by favorable opinion, but by joining the Order and by active association with its work. Now, practically, every archbishop and bishop in the United States is a member, and the two cardinals are its strongest supporters.

While all was not harmony without the Order, sound organization guaranteed effective work within. Applications for charters commenced to be filed with promising regularity. Councils were instituted at Meriden, Wallingford and Cromwell, and the cities around New Haven applied in rapid succession for admission. It was generally realized in Connecticut that at last a society had sprung up that could offer the things powerfully attractive in non-Catholic societies. Gradually, through dint of hard, honest work, the impression gained ground that the Knights of Columbus was all that its prospectus claimed, and when the clergy began to apply for membership as quickly, in numerical proportion, as the laity, it was felt that recognition had been secured and growth assured. With wise government the Order was destined for a career of patriotic usefulness.

CHAPTER IV

INTERSTATE GROWTH

THE advance of the Knights of Columbus beyond the borders of Connecticut was merely a matter of time. It occurred as the result of an accident. In the year 1885 arrangements had been made to institute a council in Stonington, on the Rhode Island border of Connecticut, opposite the town of Westerly. The hall in which the initiation was to be held caught fire, so the ceremonies were transferred to the Rhode Island town. The Catholic men of Rhode Island, their curiosity excited by reports concerning the Knights of Columbus, eagerly proceeded to state their qualifications for membership. Before long, the first council was instituted beyond the confines of Connecticut, which contained seventeen flourishing units of the Order, at Westerly, R. I.

With this interstate growth, a vista wider than ever opened out before the young society. Had its development then been in hands less capable of controlling the action of the new machinery, the Order might have suffered in the direction of too rapid and ill-considered expansion. But the standard of membership was maintained strictly. Applications were rigidly examined. The requirements for admission were considered unusually high; so high, indeed, that there was no reproach whatever on the candidate who happened to be rejected. There could be no doubt that many of the men engaged in the business of selling spirituous liquors were of good character and conscientious in their dealings. In the beginning, this was taken into consideration; but as time went on and the evil of the saloon — even under careful management — was more and more condemned by public opinion, men engaged in any branch of the sale or manufacture of intoxicating beverages were considered to be disqualified and excluded from the Order. By this the Order gave force to a recommendation of the Third Plenary Council of Baltimore urging Catholics to abstain from traffic in liquor. Another qualification which raised the standard of the Order — and it must be admitted that this was an unusual qualification in a society which had a secular as well as a spiritual tendency — was that each member should be a practical Catholic. Now this term, "practical Catholic," is a translation of the French "*pratiquant,*" and not very well understood by our non-Catholic brethren. One recalls the bewilderment of a President of the United States who wanted to know whether a practical Catholic was not a man who paid his pew rent regularly. That it had another meaning — that it meant that a baptized Catholic must go to Confession and receive Holy Communion at a stated time during the year was not understood except by Catholics themselves. This, of course, meant that the candidate should not only avow his adhesion to the discipline of the Catholic Church, but so act in his daily life that the spiritual progress, which is expected of all Christians, should not cease.

The Catholic press, which had from the first taken a casual interest in the new society, began to comment upon the practical Catholicity of the members, and news concerning the activities of the pioneer councils gradually found its way into the public prints. A badge, or button, was devised, the pattern being a Maltese cross, points up, with a shield, anchor, sword and fasces, the colors being red, white and blue. Each new member of the Knights of Columbus constituted himself a missionary, and council chaplains were especially zealous in promoting the Order, expounding from their pulpits the desirability of membership in the new organization as a means of consolidating Catholic manhood into a social force. It had been a dream of the leading prelates of the Catholic Church in America that the priest should be more of a layman and the layman more of a priest, and the Order, mingling both elements in common sympathies and in a common cause, had begun to realize the dream.

From New Haven the Order, by the early Spring of 1892, spread to more than sixty cities and towns of Connecticut and Rhode Island. The membership exceeded the six thousand mark, and the Order's existence as a factor in American life was well established. Growth was slow, but consciously slow. No attempt was made to increase it by aggressive drives. In those days the drive, which has become an accepted, indeed, a necessary method of large-scale activity, was unknown. The Knights of Columbus system of propaganda was to hold a meeting of Catholic men of a town or locality and explain to them the meaning, laws and manner of institution and Constitution of the Order and its subordinate councils. This propaganda proved more effective than ostentatious demonstration. Prejudice against the Order as an innovation was still considerable, but some of those who most strongly combated the new movement were clergymen who afterwards became its loyal supporters, because the roots of their objections were usually a commendable scrupulousness. Many of them entertained serious doubts as to the propriety of a secret ritual being the exclusive property of a Catholic organization. So inherently strong is the Catholic attitude against secret societies, a strength that is the growth of centuries of conflict during which the Church felt obliged to suppress dangerous conspiracies which wrested Christian symbols from their legitimate use, that it was difficult for many to believe that the Knights of Columbus could escape classification as a secret society when its initiation exercises were of a secret nature, even though not oath-bound.

Even today there are intelligent Catholics who are diffident in approving the Knights of Columbus, and who demand that a Catholic organization should have no part of its inward or outward life hidden from the world. All who have held this opinion and subsequently joined the Knights of Columbus agree that their previous judgment, while not malicious, was, at least, gravely erroneous. Another objection was also urged against the Knights — that societies of this kind, whether Catholic or Protestant, were contrary to those principles which were the very foundation of Christianity — that we should love our neighbors as ourselves and make no little divisions which might seem to rend the garment of Christ. This objection, curiously enough, had been made by the superficial against the formation of all religious fraternities and sodalities. These, it was argued, were contrary to the democratic constitution of the Church.

But while today, or during the past decade, the Knights of Columbus have been able to smile charitably at their fellow-Catholics who registered these objections, in the pioneer days of the late '80s and early '90s, these objections were a source of anxiety; for, although the Knights enjoyed the indorsements of many members of the clergy, and while they had the blessing of the Bishop of the diocese in which the Order originated, yet these indorsements could not be capitalized, and, of course, the Bishop's blessing had a high complimentary value, but no authority outside his diocese. Much delay was experienced in the institution of councils in dioceses where full ecclesiastical investigation was required before permission was granted to the Knights to establish themselves. To expedite the processes of investigation, and also to provide the Order with what might be termed a national patent of extension, the entire plan of organization, the Constitution, laws and ritual, were laid before Archbishop Satolli, Apostolic Delegate from the Holy See to the Catholic Church in the United States. Archbishop Satolli, after a careful examination of the matters submitted to him, gave his blessing to the Knights of Columbus and thus publicly approved of the Order's existence. This blessing of the Apostolic Delegate, being expressed in writing, was a most valuable credential. It served to settle doubts in the minds of scores of pastors who were eager to aid the Knights to advance.

It is probable that had the Knights obtained so cordial an indorsement some years earlier, when they were still groping in their dawn, their early growth would have been much more substantial. Yet it is well that the pioneers were tested in their loyalty to the Order. During these frequent tests they learned some of the weaknesses unavoidable in new organizations, and they profited by this knowledge. Perhaps this profit is expressed in the one term that best fits the essential nature of Columbianism as a social force — progressive conservatism.

Before the receipt of the historic indorsement of the Apostolic Delegate, good headway had been made in the interstate organization of the Order. Its first strength still reposed in its native state, and there the Order, for the years ending in the '80s, and for the first two or three years of the '90s, found its most frequent additions in council units. From New Haven it had gone to Meriden, thence to Middletown, Wallingford, Cromwell, Portland, Branford, Hartford. In fact, of the first fifty councils forty-eight were established in Connecticut.

By 1893 Rhode Island became a state jurisdiction, the constitutional requirement being three separate subordinate councils, with an aggregate membership of 400. Three councils were operating in Providence and there were councils in Westerly, Pawtucket and other towns. Inquiries had been received from Massachusetts, New Hampshire, Maine and the Province of Quebec concerning the possibility of receiving the Order. Nothing definite was done, although the prospect of entering Quebec, meaning internationalization, was attractive. The steady, workmanlike progress of the organization in the two states where it was already well established, served to make those Catholics in neighboring states, who realized the good effects the Order could achieve in their communities, eager to give their adhesion to Columbianism.

There was one gauge of the Order's temporal efficiency — its insurance strength. While the insurance feature, as Supreme Knight Phelan, who succeeded Mr. Mullen, after the latter's second accession to office following a temporary withdrawal, pointed out in more than one report to national conventions, was not the motive for the Order's existence, apart from its spiritual influence; yet it was the phase of the Order's activities subjected to supervision by the civil law. When, in those states where the Order operated, insurance commissioners continuously gave the Knights strong rating in the list of fraternal benefit societies, it was accepted as convincing evidence that the Order, on its secular side, was founded on sound business principles. It early gained enviable repute for the promptness with which it paid beneficiaries of deceased members. The sick benefit feature of the Order, operated through individual councils, was then an added source of attraction. In the fiscal year 1891–2, the Knights of

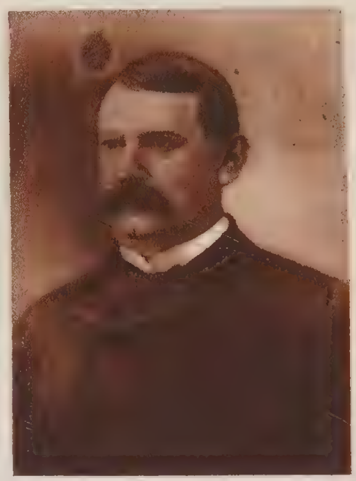
THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

JAMES E. HAYES

JOHN J. CONE

JOHN J. PHELAN

DANIEL COLWELL


JAMES T. MULLEN of New Haven
First Supreme Knight

Rev. PATRICK J. McGIVNEY
Supreme Chaplain

WILLIAM H. GEARY
of New Haven, Incorporator

C. T. DRISCOLL of New Haven
Incorporator

Columbus through its sixty-three councils spent $25,526.37 for sick benefits. The year had been marked by an influenza epidemic; but the young society sustained with ease the abnormal demand upon its resources. That year served to demonstrate the Order's strength as a benevolent society.

By 1893 there was an emphatic trend among the membership towards increased religious and social activity. Supreme Knight Phelan, in those days, never missed an opportunity when addressing the Board of Government (the term applied to the Convention of the Councils, whose personnel consisted of the Grand Knight and last living Past-Grand Knight of each council, and which later became definitely known as the National and then the Supreme Council), to urge the need for constant thought concerning the cultural labors to which the Order was committed. The material elements — the insurance and the then operating sick benefit features — were merely a part of the Order's final purposes.

As an evidence of good faith in the matter of cultural work, the Supreme Knight, at the eleventh meeting of the Board of Government, in June, 1892, recommended the admission of associate, or non-insurance members. This was a radical move, and one destined to greatly enhance the Order's power. At first it was intended that these associate members should be persons whose "age, health or calling precluded them from admission as ordinary, active members;" but this limitation of associate membership, hardly less strict than the requirements for insurance membership, has, by degrees, been modified. The Board of Government's speedy adoption of the Supreme Knight's recommendation showed how the sympathies of the Order stood. The associate members could not be attracted by insurance benefits — although later when the eligibility of associates was conditioned upon a broader basis they enjoyed the privilege of transfer from one class to another; but they were attracted by the sterling religious character of the first few thousand members of the Knights of Columbus. They saw and read how these men attended Holy Communion in a unit of council membership on certain Holy

Days; they witnessed the awakened social usefulness of men who joined the Knights of Columbus, and they had a singular evidence, in those early days, of the prominent part the Knights of Columbus could play in public and patriotic matters.

For in the year 1892 the most striking celebration of the four hundredth anniversary of Columbus' Discovery of America was that held under the auspices of the Knights in New Haven, on October 12th, participation in which had been ratified at the meeting of the Board of Government in the preceding June. It was the first large public celebration ever held by the Knights of Columbus. In it over 4,000 Knights, more than two-thirds of the Order's total membership, participated. Mass was celebrated, Communion received, and a picturesque parade marched through the streets of New Haven, terminating with patriotic exercises. The Bishop of Hartford was a prominent figure in the celebration, and perhaps the first oration with the aims of the Knights of Columbus as its theme was delivered on this occasion by the Reverend W. J. Maher, D. D., Chancellor of the Diocese of Hartford. Clergy from all parts of the diocese were present — the affair was unquestionably of great local importance. The newspapers of the state, and especially of New Haven, gave generous space and warm editorial praise to the public spirit of the Knights in conducting the celebration so admirably. This celebration had naturally a reflex action in other parts of the country. " Two features of the parade," said *The Palladium,* " were entitled to special recognition. These were the Knights themselves and the throngs of spectators, wives, sisters and sweethearts, more immediately interested in them. A more manly body of men never marched in our state . . . the bone and sinew, the intelligent and respected young Irish-American manhood. . . . The purely American character of the celebration was noteworthy."

That is the note the Knights of Columbus struck at the moment of their inception, " purely American." It was most gratifying to have it thus recognized by a journal of such importance.

An amusing evidence of the partisan nature of the press of those days is instanced by editorial comment from the same newspaper, in which it strove to demonstrate that this parade of the Knights of Columbus, "proved the virtues of free press, free schools, free thought and free manhood," and also the unquestionable vice of "free trade." "Only under the Stars and Stripes and on American soil," ran the editorial, "is a procession like that of yesterday possible. But with all our free institutions of every kind, this splendid pageant could never have been had, had the United States been a free trade nation like Great Britain." The editor, it must be stated in fairness to the friends of free trade, was too immersed in professional labors to demonstrate his case.

This event, and others similar, such as the Columbus quadricentennial celebration in Boston, brought the Knights of Columbus to the fore as an organization essentially patriotic. It was the first of a continuous series of celebrations which, maintained to this day whenever suitable occasion arises, have given the Knights a distinctive character in the eyes of the general public. When any great patriotic celebration is now held, the fact that the Knights of Columbus are identified with it is assumed by journalists who record the event. No mistake can be more shortsighted than to assume that this public practice of patriotism is lacking in solid results. It is all a part of the great human lesson which the Catholic Church is ever manifesting: that outer forms are the most necessary symbols of inner meanings.

Previous to this celebration a vital step had been taken in the extension of the Order. In the years 1891–2 entry had been effected into New York and Massachusetts. The entry into the latter state was, considering the importance of its Catholic population, a guarantee of rapid and substantial growth. The invasion of New York state, while at first not so significant as that of Massachusetts, yet imparted a prestige to the Order that facilitated growth in other states.

At a ball given by Tyler Council of Providence, Supreme Knight Phelan and General Secretary Colwell were present, as were three gentlemen from Boston — James H. Conley, Edward W. Dunn and Thomas Dunlon. The men from Boston were impressed with the proceedings, and especially with the high type of men they met. At their request the Supreme Officers explained, in detail, the Order's Constitution and objects, and the Bostonians undertook to act as missionaries in their home city. Later, the Supreme Knight and General Secretary visited Boston and there met representative Catholic citizens, one of whom was Hon. James E. Hayes, later Supreme Knight. Organization of Bunker Hill Council immediately began. Thomas Harrison Cummings, a well-known Catholic lecturer, who had shown a marked interest in the Order, became a charter member of the Council, which could hardly have received a more patriotically significant name. Mr. Cummings was later elected National Organizer, an office in which his talents as a lecturer aided the extension of the Order beyond the expectations of those who incorporated it. James H. Conley headed the new council as Grand Knight, being installed on April 10, 1892. James E. Hayes was elected Deputy Grand Knight and other officers were John J. O'Callaghan, Chancellor; Philip J. Doherty, Advocate; M. F. Shaw, Warden; Edward W. Dunn, Recording Secretary; John H. Black, Financial Secretary, and Eugene S. Sullivan, Treasurer.

The establishment of this first Massachusetts council stimulated a remarkable growth throughout the entire Order. Brooklyn Council No. 60 had already been instituted in New York state on September 23, 1891. This council was formed more as a colony of Columbianism for the convenience of New Englanders living in Brooklyn than as a native growth. Yet it was an outpost in a region destined to become a stronghold of the Order. It rapidly proved its value, for, while not extraneously active, its existence provoked the interest of local Catholics and of Catholics in the then separate city of New York, with the result that in April, 1895, National Organizer Cummings visited New York City and there organized the first council, No. 124, the charter membership of which included names famous not only in Columbianism, but in the general and political life of the nation. Victor J. Dowling, later first Chairman of the New York Chapter and Supreme Court Justice, Hon. John J. Delany, Justice of the Supreme Court, Henry J. Heide and Dr. William T. McManus were among the initiates.

At this stage of its career, as at others in its later life, the Order found itself experiencing the truth of the adage that nothing succeeds like success. Introduction of the Order into Massachusetts and New York brought about an active interest in those states that was quickly resolved into general enlistment in the ranks of Columbianism. In Massachusetts councils were quickly instituted in the towns surrounding Boston. Springfield, Cambridge, Somerville, Salem, Woburn, Milford, Marlboro, Taunton, were established one after the other. In New York, councils sprang up in different sections of the greater city and Columbianism progressed northward to Albany, Troy and Rochester.

National Organizer Cummings visited Portland, Maine, in July, 1894, frequent requests having been received by the Supreme Council for the extension of Columbianism to that state. On August 12, 1894, Portland Council No. 101 was instituted, 500 Boston Knights assisting in the ceremonies and making the initiation an interstate celebration. Within a few months the Order was introduced into the neighboring state of New Hampshire, where the first council was instituted at Portsmouth.

New Jersey, Pennsylvania and Maryland became the fields for the next sowing of Columbianism. Jersey City Council No. 137 was instituted on November 3, 1895, among the charter members being John J. Cone, who was elected Deputy Supreme Knight in 1897, when James E. Hayes, of Boston, became Supreme Knight.

The first executive of the Order in Pennsylvania was also destined for high office. James A. Flaherty, a highly respected lawyer of Philadelphia, became Grand Knight of Philadelphia Council No. 196 at its institution on November 29, 1896, State Deputy John J. Delany, of New York, making this institution one of a long series of similar functions he directed. Mr. Delany was extraordinarily active throughout his membership, finally being elected to the National Board of Directors in recognition of his services as first State Deputy of New York.

The Order's entry into Maryland was accomplished by the institution of Baltimore Council No. 205, of which William J. O'Brien, Jr., became the first Grand Knight. From the beginning in Pennsylvania and Maryland, as in the other states where the Order had been introduced, growth was rapid. New councils sprang up in all the larger towns.

During this period of rapid and satisfactory growth, the measure of which is adequately manifested by the fact that, within ten years, the Order's membership had increased something like three hundred per cent, important changes had taken place in the method of government. In 1896 the Board of Government was changed to the National Council, made up of representatives on a state strength basis, who met in annual convention. Had the Board of Government been maintained, with its representation of two from each council, it would quickly have become unwieldy.

For a while, the Board of Directors consisted of each state deputy in addition to the Supreme Officers; but this system was later modified to that at present prevailing, which provides a compact body made up of that talent for executive management adjudged best by the Supreme Convention, without any reference to geographical representation. After the Order became internationalized, the National Council became the Supreme Council, and the adjective Supreme was borne by all other national officers besides the Supreme Knight, who had been so styled from the beginning.

Changes had also occurred in the personnel of the Order's government. Father McGivney, the founder, died in 1898 in his forty-third year. He had resigned some years previous from what he termed active participation in the Order's management, but he had never ceased his activity in the Order's interests. There can be no question, in the light of his unceasing labors for the Order, that he regarded it as the major work of his life. When he went from the curacy of St. Mary's in New Haven to the pastorship of the Church of St. Thomas in Thomaston, Conn., he could not rest until he had established a council of the Knights of Columbus in the town, the St. Thomas Council, which yet flourishes.

To the day of his death, Father McGivney was literally the guide, philosopher and friend of young Columbianism; his advice was always available, never until requested, but always sought. He had been the first to face the many difficulties and dangers that confronted the Order in its infancy, and his was the paternal heart that yearned to watch its growth through lusty youth to sturdy manhood. It was not given to him in this life to see the Order enter into the confident stride of full maturity; but he did live to know that the last reasonable doubts concerning the utility of the new organization had vanished before the force of ecclesiastical approval and the conviction carried by the evidence of Columbianism in practice. His death was felt keenly throughout the rank and file of the Order. All, from the Supreme Knight to the newest initiate, realized that in him the Knights of Columbus had lost the man who, more than any other, was responsible for its existence. His merits will not fail to be recognized so long as Columbianism exists as a beneficent factor in human affairs. Father McGivney's brother, the Reverend Patrick J. McGivney, of Bridgeport, Conn., is now Supreme Chaplain. Another brother, the Reverend John J. McGivney, is chaplain of the State Council of Connecticut.

In 1896 Mr. John J. Phelan was succeeded as Supreme Knight by Mr. James E. Hayes. Mr. Hayes, a man of unusual talents and attractive personality, exemplified all the vision of his predecessors in his management of the Order's affairs. He was instrumental in bringing about a vast growth in the membership, and his reports were distinguished for the skill with which he described past achievements and prescribed future activities. His death in 1897 deprived the Order of a leader whose career had been so admirable that it gave promise of remarkable fruition. He was succeeded by Deputy Supreme Knight John J. Cone, of Jersey City.

The call to Columbianism had already been heard from the great Middle West, and National Organizer Cummings was sent to Chicago to answer the call. Incidentally, he had received the additional title of Director of Ceremonies because of his talent for supervising the management of Columbian celebrations. On July 10, 1896, Chicago Council No. 182 was instituted by State Deputy Delaney, of New York. Thomas S. Kernan was the first Grand Knight to hold office in Illinois, and the character of membership of this first Mid-West Council is indicated by the fact that the first thirty councils in Illinois had Grand Knights chosen from among the members of Chicago Council. On March 19, 1899, a council was instituted in Springfield, the capital of Illinois, and from thenceforward, at brief intervals, new councils were established through the state, State Deputy P. L. McArdle, who in 1900 became Deputy Supreme Knight, presided at most of the institution ceremonies. He it was who introduced Columbianism into the neighboring state of Missouri. Mr. James J. Gorman, of Fall River, Mass., later State Deputy of Washington, who succeeded Mr. Cummings as National Organizer and accomplished excellent work in the Middle West, the Northwest and the far West, went into Missouri in 1899, and on October 8th of that year St. Louis Council No. 453 was instituted, Mr. P. L. McArdle being assisted in the initiatory work by a degree team of Mount Pleasant Council of Boston. The charter membership of St. Louis Council contained many noted men, including Dr. Condé B. Pallen, later managing editor of the Catholic Encyclopedia, and the beloved Judge William B. Teasdale.

Missouri was the twenty-first state jurisdiction to be established. Youngstown, Cleveland and Cincinnati, Ohio, had councils, so had Washington, D. C., Burlington, Bennington and St. Albans, Vermont; Wilmington, Delaware; Detroit and Grand Rapids, Michigan; Norfolk and Richmond, Virginia; Louisville, Kentucky; Montreal, Quebec; St. Paul, Minnesota, and Indianapolis, Indiana.

Thus, by 1900 the Order had reached every section of the country but the far West and the extreme South, and had crossed the national boundary into Catholic Quebec. It had attained the full stride of manhood, and its growth through the new century was assured.

In the span of years during which these many changes occurred a young man was elected to the National Board of Directors who was destined to be a potent factor in the management of the Knights of Columbus during the climacteric period of its first maturity to its intensification as a thoroughly national organization. Edward L. Hearn, of Framingham, Mass., later State Deputy of Massachusetts, was elected to the Board of Directors at the National Convention of 1895. He had attained distinction as a worker in the ranks of the Order in Massachusetts, and had served, in minor capacities, at meetings of the Board of Government, and later at National Conventions. His election to the Board brought him definitely forward as a national figure. His influence spread with his popularity and in 1899 he was elected Supreme Knight, succeeding Mr. John J. Cone. Under Mr. Hearn's leadership, which continued for ten years, the Order was destined to embark upon that course of public service which, through development following on development, has brought it to its present unique status.

No record of those formative years of the '90s, however brief, can omit mention of an incident singularly pleasing to all followers of the fortunes of Columbianism. In 1893 an opportunity of paying respect to Christopher Columbus, the Order's patron, was afforded by the presence in the United States of the Duke de Veragua, Admiral of Spain, a lineal descendant of the great discoverer. Supreme Officers of the Knights of Columbus waited upon the Duke and presented him with a decoration consisting of the Order's insignia in gold, apprizing him that he had been elected to the dignity, created especially for the occasion, of Knight of the Grand Cross of the Knights of Columbus.

The incident was one eminently worthy of the Order, and an evidence of the fine public spirit manifested by it through all stages of development. Not for the notice it attracted, although that was great, but from the satisfaction it engendered at the opportunity of honoring in a befitting manner the descendant of its patron, the Order derived a fresh zeal which animated its progress in growth from state to state and from one achievement to another.

CHAPTER V

INTERNATIONAL GROWTH

THE cause of the failure of many associations, or of their gradual weakening after a much-heralded beginning, is that they are exotic. They are formed by idealists who see things as they ought to be and not as they are, and who sow the seeds of weakness without considering the quality of the soil in which these seeds are expected to germinate. Nearly every man of experience can recall the gradual decay of associations which ought to have flourished if they were adapted to the needs of both the people and the time. A study of the progress of the Knights of Columbus shows that there was nothing exotic about the Order. It was fine and high, but not too fine and high for human nature's daily needs. It forced itself on no man or on no group of men. It did not attempt to startle the world as a new uplift movement. It appealed to no transient social fads and to no equally transient phase of politics. A study of its progress should prove extremely interesting to the psychologist, its unforced growth, its natural expansion, are governed by no rule except that which guides intelligent people to accept what they discover is best adapted to their needs. It could not be localized any more than the word American can be localized. In fact, it had qualities of universal adaptation which made its progress easy, gradual and permanent.

An analysis of a carefully prepared table showing how the tendrils of the parent vine found suitable support will make manifest that one of the secrets of its success was due to that essential principle of democracy which makes the grasping of good things dependent upon the actual needs of the people. There was no arbitrary means used to impose Columbianism on the men of any locality, no sudden enthusiasm created it; no one State was set into a blaze, or what might have appeared to be a warm desire, worked up by emotional eloquence. The men who wanted it, wanted it badly, simply because, after consideration, they found in it a response to their own ideals of thinking and living.

This explains the ease with which the Order grew, although a restraining hand was exercised always by those who governed it. When the well-named booms of other and not always successful movements are considered, when the new world mania for promotion campaigns is examined in its results, the wisdom of the Knights of Columbus in eschewing all forms of artificial stimuli and awaiting invitation before they proceeded to organize in any district, is demonstrated.

Operating in twenty States of the Union and in one province of Canada by the end of 1899, the Order in seventeen years had become not only the foremost Catholic fraternity in America, but also one of the largest and most promising benevolent societies. From almost every part of the country queries were sent to headquarters in New Haven concerning the plans of expansion. As far back as June, 1893, when Columbianism was barely more than eleven years old, its fame had reached Europe. Charles Thompson, Editor of the Liverpool *Catholic Times,* petitioned the Board of Directors for extension to England. This the Board deemed inadvisable, although later, in the early years of the next decade, a committee was appointed to consider the practicability of extension to Ireland. This committee finally reported unfavorably. Despite frequent requests from other European countries the Order declined all invitations to introduce itself overseas, confining its energies to careful expansion in North America. It had seemed, from the very beginning, that South America offered opportunities for the Order. But the Board of Directors, notwithstanding frequent changes of personnel, has uniformly interpreted the wishes of the organization by refraining from entering a field generally considered to be uncertain from the viewpoint of political environment. In January, 1910, the Board, after hearing an appeal by Dr. James P. Kelley of Buenos Aires, created him Territorial Deputy for Argentina, but upon further consideration decided not to organize in that country. This is the only instance on record of the Order having made a serious move to extend itself to South America.

The beginning of the twentieth century found the Order with a nucleus for intensive growth spread over an immense area, and the tendency of the Board of Directors was to concentrate on filling in the gaps between the cities that stood as outposts of the Order rather than to seek lodgment in virgin territory. This tendency was not without its opponents, who maintained, and, in the long run, carried their point, that the greatest extension (at least, in the United States and Canada) would act as an incentive to general growth. The experience in the East was that Columbianism, established and flourishing in one city, excited ambitions in other cities, with subsequent applications for charters and institutions of councils. True, for a young organization, husbanding its resources on account of its heavy financial responsibilities as an insurance corporation, the field work preliminary to far-reaching growth and the expenses incidental to installation, formed a considerable financial item, but the younger members of the Board, of the period of 1900, insisted that expenditure on missionary work was merely an investment. By urging their doctrine they eventually prevailed over their more conservative colleagues. They could point out that the institution of a council in Montreal had been responsible for an application from Ontario — Ottawa receiving a council in 1899. The establishment of a council in St. Paul stimulated interest throughout the Northwest, so that Superior, Wisconsin, sought a charter in 1900, which was granted. Chicago, St. Louis and other cities quickly became cities of multiple councils, and through them the spirit of Columbianism radiated over the Middle West. Iowa joined the ranks of States in 1901, a council being instituted at Dubuque. Kansas City followed, preceded by Milwaukee. In the meantime fresh territory was gained in the East when Wheeling, West Virginia, obtained a charter. Kansas and Colorado were the next States to be recruited, Topeka receiving the first council in the former State and Denver in the latter. Almost immediately the theory of the liberal element on the Board of Directors was confirmed, for, within a few months of the establishment of the first council in Kansas and Denver, then the most westward points

EDWARD L. HEARN, of New York City
Past Supreme Knight and
Overseas Commissioner

reached by the Order, Salina received a council, and also Colorado Springs. Going further West, Utah was added to the list of Columbian States by the establishment of a council in Salt Lake City.

Attention was then directed to the South. In that part of the country Catholics, wherever they were situated, formed nothing more important than a colony. In Georgia, for instance, they were, and are still less than one per cent of the population. Anti-Catholic prejudice was rife and the Catholic men of the South naturally looked to the Order as a providential medium for their consolidation into a body that would command respect by its national affiliations. Chattanooga, Tennessee, received the first truly Southern council in 1902, and shortly after a council was instituted in St. Augustine, Florida. Memphis joined the Order's ranks within a few months of its sister city. The Virginia Knights unceasingly urged, through State Convention resolutions, thorough extension through the South.

Then came the step to which the entire Order looked forward. Firmly established on the Atlantic Coast, it had long been the hope of many and the determination of Supreme Knight Hearn that its banner should be carried to the Pacific, that the Order should be given an opportunity to flourish in the land of the missioners. In 1901 the Board had finally decided to extend the Order to California, empowering Supreme Knight Hearn to appoint a degree team for the institution of a council in that State. The question was for some weeks undecided as to whether Los Angeles or San Francisco should receive the first Californian council, but San Francisco was selected and in 1902 the establishment of San Francisco Council 615 was made the occasion for as great a demonstration of religious enthusiasm as has ever been witnessed in that city. Archbishop Riordan added his voice to the voices of other prelates who had welcomed the Knights to their dioceses.

From the first, Columbianism in San Francisco commanded the adhesion of the most representative men in the city. In California was repeated the familiar phenomenon of extension to other cities of the State shortly after the Order had broken its first ground there. Los Angeles quickly received a council, and, in 1905, the signal honor of a national convention was conferred which brought thousands of Knights and their friends, to witness personally the spread of the Order through the West. This was the second convention to be held outside the Order's birthplace — New Haven; the Board of Directors had wisely decided that the opportunity should be taken to make the national and, later, the supreme conventions a means for stimulating interest in the Order in different localities where it operated by distributing these annual gatherings over the country. As a result, North, South, East and West have witnessed national and international gatherings of Knights, the conventions being always made the occasion for some typically Columbian religious and social celebrations. New York, Boston, Chicago, St. Louis, St. Paul, Denver, Seattle, Mobile, Quebec, Davenport, Colorado Springs and other great cities of different states have all been hosts to supreme conventions, with tangible results in increased activity throughout each State.

With the banner of Columbianism waving over both the Atlantic and the Pacific the Order had come into its own as a national body. The Catholic press, growing ever more friendly towards it, evidenced the pride with which the Church viewed the Order's success by throwing its full support behind all its activities. Intent on aiding the Catholic minority of the South, further extension was made there. Towards the end of 1902, Savannah, Georgia, Birmingham, Alabama and El Paso, Texas received councils. During this time, the States in the Middle West and the East continued to add strength to the movement. Indiana, Iowa, Minnesota, Missouri all received new councils; Des Moines, Winona, Terre Haute and St. Joseph were among the cities joining the Order.

The next State to fall in line was New Mexico, a council going to Albuquerque, and the elasticity of the Order's growth is illustrated by the fact that the next council was instituted in Middlebury, Vermont, the next in Parsons, Kansas, and others immediately after in Knoxville, Jacksonville, Atlanta, Mobile and Tampa. Nebraska joined the lengthening list of States early in 1903, when Omaha received Council No. 652. Montana and Oregon were the next States enlisted, with a council each in Butte and Portland. Again impartially distributed growth was demonstrated, Elwood, Indiana, Millinocket, Maine, Leadville, Colorado, and Macomb, Illinois, receiving the next four councils. Washington followed the example of its neighbor Oregon, Spokane being the scene of enthusiastic institutional ceremonies in the summer of 1903. With surprising rapidity, within the space of three months, seven new States joined the ranks, South Dakota with a council in Lead, No. 703, South Carolina with one in Charlestown, Louisiana with one in New Orleans, the other cities to receive councils being Charlotte, North Carolina, McAlester, Oklahoma, Fargo, North Dakota and Cheyenne, Wyoming.

By 1904 only five states of the Union remained uninvaded, and cities in these quickly applied for charters, which were soon granted. Meridian, Mississippi, received Council 802, and Little Rock, Arkansas, Bisbee, Arizona, Pocatello, Idaho and Reno, Nevada, each produced large and representative charter memberships. The lists of the first members of these new councils, necessarily omitted from a record so brief, constitute a genuine tribute to the men piloting the Order through this period of rapid expansion. Leading professional and business men and substantial tradesmen appear in due proportion, and the ages of the candidates reduce to an average which demonstrates that the Order was receiving large number of young men in their late twenties and early thirties, when organization in a progressive, constructive fraternity enhanced their civic usefulness.

While growth proceeded at a most satisfactory pace in the United States, new points being reached every month, and old territories receiving fuller development, Canada was not behindhand in the forward movement. The extreme east of the continent was reached by the introduction of a council to Prince Edward Island, Charlottetown being the city of institution. In Canada, as in the parent country, growth in a State jurisdiction immediately followed introduction. St. John, New Brunswick received Council No. 937 in 1905 and Sydney, Nova Scotia, No. 1060 a few months later. Prince Edward Island, New Brunswick and Nova Scotia form one State jurisdiction, known as the Maritime Provinces. Similar unions have been effected both in Canada and the United States — Manitoba, where Dr. E. W. Buckley of St. Paul, then State Deputy of Minnesota and later Supreme Physician of the Order, introduced Columbianism to Winnipeg in 1907, and Saskatchewan, where Regina Council No. 1247 was instituted by John F. Martin, State Deputy of Wisconsin and now a Supreme Director, in 1908, forming one State jurisdiction, as do the States of North and South Carolina.

The first trans-oceanic step was taken when the appeal of the Catholic men in Manila, Philippine Islands, was granted and a council instituted there. Incidentally, Manila Council marked the Order's attainment of its thousandth subordinate unit. In October, 1911, the Board of Directors placed this council under the jurisdiction of California, where it has since remained.

In 1906, after many hesitations, the Board of Directors finally decided to enter the Republic of Mexico. Supreme Knight Hearn and John H. Reddin, the Grand Knight of Denver Council, who had instituted San Francisco Council and played an important part in extending the Order through the far West, took an able degree team to Mexico City and there, under the patronage of the Archbishop, who later played a leading rôle in the tragic days following the revolution against President Madero, the first Mexican council was instituted in an ancient palace. Naturally, although the prospects for growth in Mexico were most promising, the disorders consequent upon the various revolutions made it unwise to press extension. Yet it is to be recorded that, throughout the horrors of the sieges and counter-sieges of the Mexican capital, Mexico City Council has prospered, and the cause of Columbianism in that tortured Republic has not abated, for, no sooner had a semblance of order been established, than active interest was demonstrated by an application from another Mexican city — Pachua, in the Province of Sonora — where Council No. 1902 was instituted in 1918.

Distributed over all parts of the North American Continent where growth was practicable, there yet remained some portions of virgin territory. These were soon invaded. Knights of Columbus resident in the Panama Canal Zone had applied for admission to the Order in 1905, when they organized a club among themselves. The Board of Directors did not, at first, view their application with favor, as the territory was inhibitive for insurance operations. Yet, other territories, as, for instance, Louisiana, which had at first been purely associate membership jurisdictions, were later admitted to the insurance ranks, which leads to the conclusion that distance was the principal cause of delay in the granting of a charter to the Panama members and their friends who desired membership. The charter was granted, however, in April, 1909, Council 1371 going to Panama. The year previous, the last Canadian Province joined the ranks, Edmonton, Alberta, receiving Council No. 1184 and making representation complete in the Dominion. Toronto received Council No. 1388 a year later, and Sudbury, Ontario, in the heart of the mining region of that Province, obtained Council 1387 shortly before Toronto Council was instituted.

The next important progression was to Cuba, where Havana Council No. 1390 was instituted in 1909, many of the most important men of the republic becoming charter members. The Prime Minister of Newfoundland, Sir Edward Morris, joined St. John's Council No. 1452, when it was established in 1910. The Vicar General, now Archbishop Roche, and Hon. M. P. Gibbs, Mayor of St. John's, were also charter members. But St. John's, while the capital of Newfoundland, was not the first city in that state jurisdiction to have a council, in this respect being similar to many state capitals in the United States. In February, 1910, Dalton Council No. 1448 had been instituted at Harbor Grace, Right Reverend Bishop John Marsh being a charter member.

Porto Rico, Alaska and Hawaii were the only places under American influence, inhabited by people of European descent, which remained untouched. But not for long, so far as Porto Rico and Alaska were concerned. Only a few days after the entry into Newfoundland, Porto Rico, at the other extremity of the continent, was added to Columbian territory by the institution of Council No. 1543 at San Juan, a degree team travelling from New York for the ceremony. Right Reverend Bishop William A. Jones became first Chaplain of the Council, celebrating the Solemn High Mass with which the institution commenced — a laudable practice maintained by the Order from its origin. Hon. José C. Hernàndez, Chief Justice of Porto Rico, was also a charter member of San Juan Council.

Robert C. Hurley of Juneau, Alaska, forwarded an application to the Board of Directors from Juneau, in June, 1911. It was at first deemed inexpedient, but later the charter was granted, and in 1912 Council No. 1760 was instituted there.

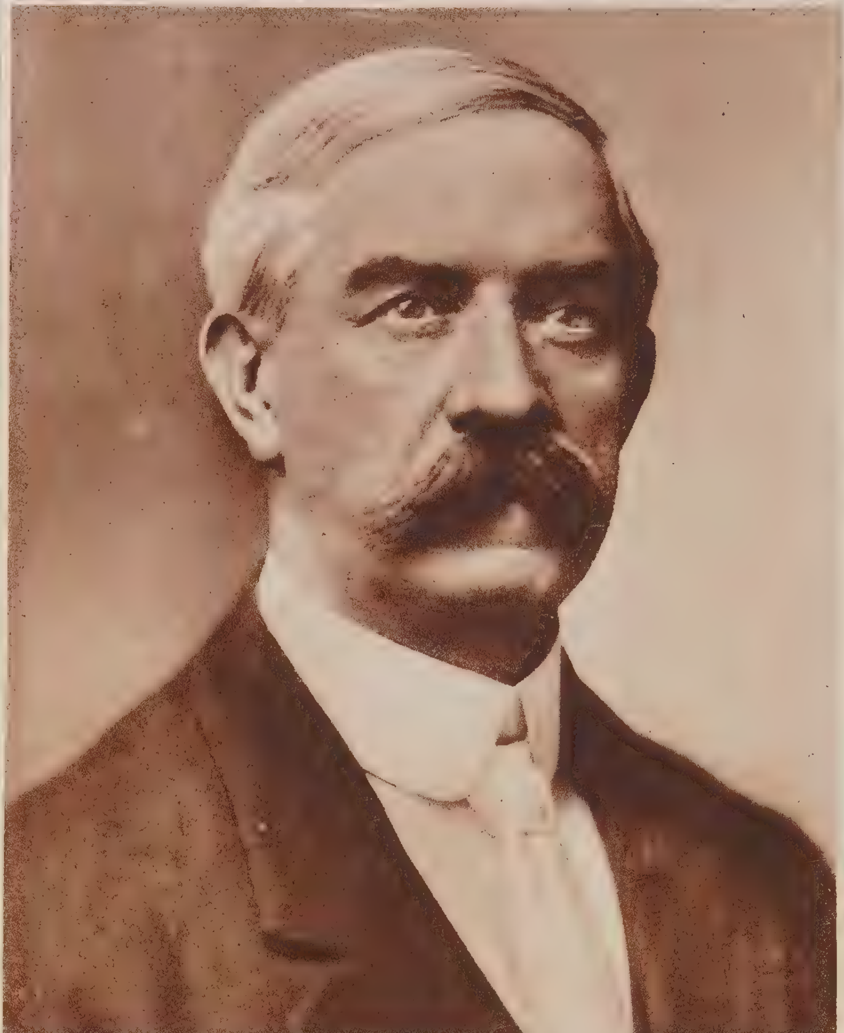
The war record of the Knights of Columbus, so well-known among the Catholics of Europe, has resulted in a widespread desire to have the Order cross the ocean and participate in the Catholic life of the mother countries of America. Norway, Scotland, France and Italy have all requested the Knights to institute councils in their territory. So far the Board of Directors has deemed extension to Europe inadvisable, notwithstanding the urgent request of the Catenian Association — a strong Catholic lay organization of England — that steps be taken to merge it in an English branch of the Knights of Columbus. A well-known Australian placed an appeal before the Board of Directors in the summer of 1919. Previous to that New Zealand had been heard from. Sentiment seems to be in favor of extension to the antipodes, but it seems doubtful whether the Order will ever go to Europe.

Throughout this triumphant progress of Columbianism over the North American continent, solidification in the East and the Middle West was proceeding apace with the acquisition of new territory. In 1910, when growth was spectacular, the Order's annalists recorded that while, in the far North, a council was instituted in Prince Albert, Saskatchewan, and numbered 1519, the very next council was established at Canaan, in the home State, Connecticut. Even today, in those Eastern states where the Order first started, it is still growing; those that have councils bearing numbers in the first hundred also have councils with numbers in the twenty-first hundred.

The number of councils, advancing every year, is, of course, an index to the volume of increasing membership. Today, with its numbers approaching 600,000 men in approximately 2,000 councils, the Order has reached an eminence and power undreamed of by its progenitors. In ascribing this growth to its principal cause, the need of a society for Catholics that could offer social advantages heightened by a background of practical religion, we must not lose sight of the enormous human energy required to build up the organization to international magnitude, and we must remember the individuals, most of them men of the rank and file, who followed devotedly the leaders they themselves had chosen, without thought of personal glory, merely seeking the advancement of those high aims for which the Order stands, who contributed their energy to the sum total which achieved results unprecedented in the history of American fraternal societies.

These leaders were men whose talents and initiative more than justified the confidence of those who, when launching the Order, felt that the combined racial strength of American Catholicity was capable of producing the highest type of leadership. They were men who, when considered from our present environment of fixed commercialism and its set standard for all efforts, even the most humane, impress us with the real and unfailing chivalry they displayed for the cause. To spread the ideals of Columbianism they made sacrifices, without thinking of the word. They devoted days and weeks and months, and many of them years which employed by their trained skill in whatever profession they followed, could have been turned to great personal profit. Even in so minor a matter as travelling expenses in their endless journeyings to and fro, over wide distances, for the propagation of the Order, they often displayed what may be justifiably termed over-scrupulousness in declining refunds. Their souls were in their self-imposed task of making the Order a power in the land. Many of these men are living today, rejoicing in the fruits of their labors. Others are dead; but they did not die until they saw Columbianism reach the heights to which their efforts helped to carry it.

To assign what is ordinarily and quite correctly termed "credit" (inasmuch as it involves the indebtedness of those who come after the pioneers), to all those who labored for Columbianism in its first decades is impossible. But it is possible to name the men who lead the march of Columbianism, though not, of course, without running the risk of omitting some names worthy of particular mention. In New Hampshire the Donovan brothers and Dr. Sullivan were ardent workers for the cause; in Vermont, Dr. John H. Rudden and Mr. James Giltinen; in the Province of Quebec, Mr. John Cavanaugh, and Messrs. Joseph Mercier and John Hearn; in the Province of Ontario, Messrs. John Dunn and M. J. Gorman; in Manitoba, Dr. E. W. Buckley and Mr. John F. Martin of Wisconsin were pioneers in instituting and aiding development, Mr. T. D. Deegan being a native pillar of Columbianism; in Alberta, Mr. James Burns and Mr. William Ryan were warm supporters of the cause; in British Columbia, J. D. Byrne; in New York, John Quinn of Brooklyn was the first enthusiast, quickly joined by Mr. John J. Delaney, Charles A. Webber, Dr. Joseph Smith, Mr. Frank McCluskey, Mr. Stephen Moran of Albany, Mr. Joseph Gavin of Buffalo and Daniel J. Griffin; in New Jersey, Mr. John Cone, at one time Supreme Knight, Mr. E. Raidle of New Brunswick and Mr. Joseph Byrne of Newark; in Pennsylvania, Mr. James A. Flaherty, now Supreme Knight, Mr. Ledley Gloninger and Mr. Peter McNulty; in Ohio, Mr. Warren Mosher of Youngstown; in Michigan, Messrs. E. H. Doyle and George F. Monaghan of Detroit; in Indiana, Messrs. John J. Ewing, William Mooney, E. Reilly and William F. Fox, the last named now a Supreme Director; in Kentucky, Mr. Spalding Coleman, Dr. Loomis and Dr. Ochterloon and Mr. Nat Wynn; in Delaware, Mr. Peter Ford; in Maryland, Mr. William J. O'Brien, Jr.; in the District of Columbia,



JAMES A. FLAHERTY, of Philadelphia
Supreme Knight

Mr. Bernard Bridget; in West Virginia, Dr. Wingerter; in Virginia, Mr. Daniel J. Callahan, now Supreme Treasurer; in Wisconsin, Mr. William D. Dwyer and Mr. John F. Martin, both at present members of the Supreme Board, Mr. Dwyer having served for many years with conspicuous ability as a Supreme Director; in Minnesota, the Honorable Thomas D. O'Brien, Judge Kelly and Dr. E. W. Buckley; in South Dakota, Mr. John Bowler; in North Dakota, the Reverend Father McCarthy, Vicar-General of the diocese of Fargo, and Mr. Anhier; in Iowa, Mr. W. J. McCullough of Davenport and Mr. John Fleming of Des Moines; in Missouri, Judge William P. Teasdale and Mr. Amedee V. Rayburne; in Montana, Mr. Christopher P. Connolly and Mr. Con Kelly; in Kansas, Messrs. T. J. Coughlin, Richard P. Hayden and Peter Monaghan; in Colorado, Mr. John H. Reddin, now a Supreme Director and Supreme Master of the Fourth Degree; in Utah, Mr. George Joy Gibson and Mr. Cosgriff, who also co-operated with Mr. John H. Reddin in organizing Columbianism in Wyoming; in California, Mr. Joseph Scott and Mr. Neal Power, the former of whom is holder of the Lætare Medal of Notre Dame University, while the latter was signally honored for his services in the war; in Oregon, Mr. John Garrin, a former United States Senator, and Messrs. Ben L. Norden and Roger Sinnott; in Washington, Mr. T. J. Gorman; in Idaho, Mr. Jesse Hawley; in Texas, Mr. E. V. Berrien of El Paso, Judge Buckley of San Antonio and Mr. Michael Murphy of Dallas; in New Mexico, Mr. Owen N. Marron; in Arizona, Major Brophy of Bisbee and Mr. Robert Morrison of Prescott, now a Vice-Supreme Master of the Fourth Degree; in the Carolinas, Mr. John Callahan, Mr. Conway, the first Territorial Deputy and Mr. Rafferty and the Reverend John E. Gunn, present Bishop of Natchez, Mississippi, then a parish priest in Charleston; in Georgia, Captain Patrick H. Rice of Augusta and Colonel P. J. O'Leary of Savannah, the latter an able Departmental Director of the Order's home activities during the war; in Alabama, Messrs. Joseph Blunt and Sterling Wood; in Florida, Mr. George Boutwell; in Mississippi, Mr. Stephen

Trainor; in Louisiana, Mr. George W. Young, who became a Vice-Supreme Master of the Fourth Degree; in Arkansas, Mr. James Gray and the present State Deputy, Mr. E. F. Kirwin; in Oklahoma, the Reverend M. B. Murphy, Dr. Troy, Mr. Fielding Lewis and Mr. James J. McGraw, now a Supreme Director; in Nevada, Judge P. J. McCarron, now a Judge of the Supreme Court of that State; in Tennessee, Messrs. Ferdinand Kuhn, Stigmeir of Chattanooga and Morross; in the Republic of Mexico, Mr. Bernard Frisbie, Judge Sepulveda and Mr. E. W. Sours; in the Phillippine Islands, Mr. Gabriel A. O'Reilly; in the Province of New Brunswick, Mr. William Mahoney and in the Province of Nova Scotia, Mr. Creigh.

Mr. Edward L. Hearn, himself responsible in large measure for the early growth of the Order, declared once that Mr. Michael Gleason of Chicago and Mr. James J. Gorman of Fall River, Massachusetts, were invaluable as national organizers. He added an interesting fact when he stated that Messrs. William D. Dwyer, John H. Reddin, Joseph Scott and T. J. Gorman travelled many thousands of miles in their efforts to build up the Order.

Those who now have the privilege of joining the ranks when the Order stands at the zenith of its power may not realize the immensity of the task accomplished in building up Columbianism from a small and unimportant (though always high-principled) organization, confined to a single State or a few States, to a powerful association regarded the world over as typical of the initiative and enterprise of North America and prized in our country as one of America's most valuable agencies for disinterested public service. But without this labor, unselfishly and unceasingly offered, the Knights of Columbus would yet be a small, struggling fraternity, one of many similar bodies, unable to seize the splendid opportunities which Providence has placed in its path, and which it has developed to the admiration of the world.

CHAPTER VI

CONSTITUTION AND GOVERNMENT

THE first and repeated proof of the Order's progressiveness has been its readiness, from its earliest history, to amend or discard articles or modes of government when they proved inadequate to its growing needs. Changes have been promptly made, and in the course of its existence the system of government of the Knights of Columbus has been developed to an excellent balance of power, ranging from the supreme to the simply local.

The original charter of the Knights of Columbus was granted by a special act of the General Assembly of the State of Connecticut in 1882. It was then named " Knights of Columbus of New Haven," but its subsequent growth made necessary a change in the title and it became, by amendment, " Knights of Columbus."

Several amendments have been adopted by the General Assembly of Connecticut upon request of the Order, chiefly relating to the perfecting, from a legal standpoint, of the insurance feature. The original charter specified only " the purpose of rendering mutual aid and assistance to the members of said society and their families." This purpose was much broadened by successive amendments, and the present charter reads:

> Section I. * * * constituted a body corporate and politic by the name of the Knights of Columbus, for the following purposes only:
>
> (I) Of rendering pecuniary aid to its members and beneficiaries of members, which aid shall be exempt from attachment and execution while in possession or control of such corporation, members or beneficiaries, which beneficiaries shall be wife of the members, relative by blood to the fourth degree, father-in-law, mother-in-law, daughter-in-law, son-in-law, step-father, step-mother, step-children, children by legal adoption or a person or persons dependent upon the member, provided if, after the issuance of the original certificate, the member shall become dependent upon an incorporated charitable institution, he shall have the privilege, with the consent of the society, of making such institution his beneficiary. Within the above restrictions each member shall have the right to designate his bene-

ficiary and to have the same changed in accordance with the laws, rules or regulations of the society; and no beneficiary shall have or obtain any vested interest in said benefit until the same has become due and payable upon the death of said member; provided the society may, by its laws, limit the scope of beneficiaries within the above classes;

(2) of rendering mutual aid and assistance to its sick and disabled members;

(3) of promoting such social and intellectual intercourse among its members as shall be desirable and proper, and by such lawful means as to them shall seem best;

(4) of promoting and conducting educational charitable, religious, social welfare, war relief and welfare and public relief work.

(5) To more effectually carry out its purposes, it may establish, accumulate and maintain a reserve fund or other fund or funds in such manner or in such amounts as it may determine.

(6) All insurance funds, however, shall be kept invested and ear marked separate from any and all other funds and in the examination of said society, the insurance commissioner shall be obliged to examine only its insurance funds.

Sec. 2. Said corporation, by its corporate name, to wit, Knights of Columbus, shall have perpetual succession, and shall have power in law to purchase, receive, hold and convey, all kinds of property, real and personal, requisite or convenient for the purposes of said corporation; may have a common seal, which it may change and renew at pleasure; may sue and be sued, defend and be defended, plead and be impleaded, answer and be answered unto, in all the courts of this State, in any court in any other State of the United States, in any court of any foreign country, and in the United States courts and all places whatsoever; may elect and appoint such officers and agents as it may deem necessary and proper; shall have power to make and adopt a Constitution and By-laws, rules and regulations for the government, suspension, expulsion, and punishment of its members, for the election and appointment of its officers and the defining of their duties, and for the management and protection of its property and funds and any and all other matters appertaining to the well-being and conduct of said organization; may from time to time alter, amend and repeal said Constitution, By-laws, rules and regulations, and adopt others in their place; provided that the same is legally done; and, provided further, that said Knights of Columbus shall continue to be governed, managed and controlled by the Constitution of the Board of Government, laws of the Board of Government, laws and rules for Subordinate Councils of the Knights of Columbus, and all other regulations, laws, by-laws, and rules now in force and already adopted by said Knights of Columbus, and by the National Constitution adopted by said Board of Government, and all amendments thereto, until the same are legally changed, altered, amended, or repealed, in the manner in the said Constitution, Laws of the Board of Government, National Constitution and laws and rules for Subordinate Councils now provided; and shall have all other powers granted to corporations by the general laws of this state.

Sec. 3. Said corporation may locate and establish Subordinate Councils, or other branches and divisions thereof, composed of members of said corporation in any town or city in this or any other state of the United States, or any foreign country, and said councils or branches, when so established, shall be governed and managed by such laws, by-laws, rules and regulations as said corporation shall determine; and said corporation may enforce such laws, by-laws, rules and regulations against said Subordinate Councils, divisions and branches in any action at law in any court in this state or any other state in the United States, or any court in any foreign country; and all Subordinate Councils or other branches of said corporation heretofore established by said corporation shall be governed by such laws, by-laws, rules and regulations as are now in force, or which may be hereafter adopted by said corporation; and said laws, by-laws, rules and regulations may be enforced by said corporation by suit at law in any court in this state or any other state of the United States, or any court of any foreign country.

Sec. 4. Said corporation shall, on or before the first day of March in each year, make and file with the Insurance Commissioner of this state, a report of its affairs and operations during the year ending the 31st day of December next preceding. Such annual reports shall be made on blank forms, substantially as provided for assessment insurance companies in section 3577 of the General Statutes, to be provided and furnished by the Insurance Commissioner, and shall be verified under the oath of its President and Secretary, or like officers, and shall be published, or the substance thereof, in his annual report by said commissioner.

Sec. 5. Said corporation shall make no laws, by-laws, rules or regulations which shall be inconsistent with the laws of this state.

The legal status of the Order may be described as that of a fraternal benefit society, with much broader powers in other directions than have ever been granted to a similar society. Indeed, it has been said that no fraternal society in the United States is operating under such a broad charter as the Knights of Columbus.

The scheme of the organization may be briefly outlined as follows: It is a democracy, with a representative form of government. The chief administrative officer is known as the Supreme Knight. His powers and duties are set forth in the Laws and Rules adopted by the Supreme Council.

The other officers of the Order are: The Deputy Supreme Knight, whose duties are equivalent to those of the vice-president of a corporation. The Supreme Secretary who, besides having the duties usually given to a secretary, has very much greater responsibilities, chief of which is the collection of all insurance assessments and all dues for maintenance and other purposes. He has charge of the entire force of the Supreme Office, which is located at New Haven. He attends to all correspondence, and in a way may be described as the chief operator and engineer of the whole organization. When it is considered that the insurance assessments received in a given year will amount to about two million dollars, and other receipts for management and maintenance amount to about half a million dollars, it will be understood that upon this official is placed a tremendous responsibility.

The Supreme Treasurer has the custody of the funds of the Order, and has the duties usually incumbent upon such an official. He presents a printed report to the Supreme Council each year, giving in detail the number and amount of every check drawn, the person to whom payable, and the purpose for which paid. This complete statement is afterward published in *The Columbiad* and goes to the home of every member of the Order. It is doubtful if there is any other corporation or society doing a large business which informs its members individually each year of every dollar spent and the purpose therefor. During the war the Supreme Secretary and Supreme Treasurer handled the war moneys, amounting to nearly forty million dollars, without compensation.

The Supreme Advocate is the legal adviser of the Order and its officials.

The Supreme Physician must pass finally upon the medical examinations of applicants for insurance, investigate the cause given in case of death, and otherwise advise in all matters affecting insurance members.

The HONORABLE JOSEPH C. PELLETIER
of Boston
Supreme Advocate

The Supreme Chaplain is the adviser of the Supreme Officers, the Board of Directors, and the Order at large, on all spiritual matters.

The Supreme Officers, with the exception of the Supreme Chaplain, who is selected by the Board of Directors, are elected by the Supreme Council for a two-year term. They are ex-officio members of the Board of Directors, consisting of twelve members, four being elected each year for a three-year term.

The Board of Directors has full supervision and control of all property of the Order not specifically belonging to State and subordinate councils, and has the powers generally given to such a body together with such certain specific responsibilities and rights as are set forth in the laws. By a proposed amendment to the laws, not yet effective, the number of elected members of the Board may be increased from twelve to fifteen, all of whom must be insurance members.

The Supreme Council, formerly called the Board of Government, and later known as the National Council, is the law-making body of the Order. It alone has the right to make laws and rules and to amend the Constitution. Amendments of this latter organic law require action by two successive meetings of the Supreme Council, thus protecting it from the danger of sudden changes.

The Supreme Council is comprised of the Supreme Officers ex-officio, members of the Board of Directors, who however have not the right to vote; the State Deputy or chief officer of each state jurisdiction, and his immediate predecessor if still a resident in the State; the Territorial Deputy in jurisdictions where there is no State organization, and representatives from each State council, not exceeding eight, to be elected by the State council upon the following basis: One representative for the first two thousand insurance members, one representative for the first two thousand associate members, one representative for each additional two thousand insurance members or major part thereof, and one representative for each additional two thousand associate members or major part thereof.

The state councils meet annually for the election of state officers and representatives, and for transacting such other business as may properly come before them concerning the Order and, particularly, local conditions. The state councils are composed of the state officers, known as the State Deputy, State Secretary, State Treasurer, State Advocate, State Chaplain, State Warden, and sometimes a State Lecturer or a State Auditor, who are elected for a term of one year, and of two representatives from each subordinate council within the jurisdiction. One representative is the Grand Knight or chief officer of each subordinate council, and the other is elected from the council at large.

Thus there are representatives from the subordinate councils to the state councils, and from the state councils to the Supreme Council, the latter body giving its executive and administrative powers to the Supreme Officers and Board of Directors, as above set forth.

It ought to be said that Past Supreme Knights and the original incorporators of the Order are entitled to full membership in the Supreme Council; otherwise the entire body (excepting also the territorial deputies) is composed of men whose right comes directly from the vote of some subordinate body.

One of the most important committees of the Supreme Board of Directors is the Finance Committee, which has to do with the care and investment of the funds of the Order. Under the laws of the Order its investments are confined to " such readily convertible, interest-bearing securities, fully registered in the name 'Knights of Columbus', as are or may become by the laws of the State of Connecticut, legal investments for savings banks of said state; in any bond, loan or other securities issued and payable by the United States; also any county or school district bonds or securities; and in any other bonds or securities approved by the Insurance Commissioner of the State of Connecticut; or in first mortgage loans on real estate in any city of more than fifty thousand inhabitants, as evidenced by the latest official census; provided, that such mortgage loan investment shall first have the approval of the Board of Directors, by two-thirds vote on roll call, duly recorded. Provided, however, that when a deposit is required by law in any Province of the Dominion of Canada, or in Newfoundland, such bonds as are acceptable under the law for deposit in such jurisdiction may be purchased and deposited to comply with such law ". Upon the investment of moneys, the Finance Committee is required to publish in *The Columbiad,* the official organ of the Order, which goes monthly to every member, a detailed statement showing securities purchased, prices paid, and from whom purchased.

The Board of Directors designates the depositories for the funds of the Order, and the laws limit the deposit in any given institution to a sum not exceeding ten per cent of its capital. For the withdrawal of funds for investment, the signatures of the Supreme Knight, Supreme Secretary, Supreme Treasurer, and Chairman of the Finance Committee are necessary. For the withdrawal of funds for payment of death benefits, the signatures of the Supreme Knight, Supreme Secretary and Supreme Treasurer are necessary. For the withdrawal of funds for operating expenses, the signatures of the Supreme Knight, Supreme Secretary and Supreme Treasurer are required.

The Order has now to its credit as a fraternal benefit society, including reserve and surplus, nearly nine million dollars. The General Fund, which is raised by a levy semi-annually upon members, is for the sole purpose of management of the Order and conducting its general activities. A large item of expense is the conferring of the Third Degree, and the expenses of the State Deputy and District Deputy in such cases is paid from the General Fund. Money paid for insurance assessments is used only for payment of death benefits, no part thereof being used for maintenence, management or operation, these expense being paid from the General Fund. Statistics show that the Knights of Columbus, as a corporation, is run on a lower *per capita* expense than any other large society, the cost of management being about seventy cents *per capita* per year.

Occasionally a request is made for voluntary contributions for a specific object, as for instance the raising of fifty thousand dollars for a Chair of American History in the Catholic University and later the endowment for the same university of five hundred thousand dollars for the establishment of scholarships; the raising of money for calamities in various cities and districts; the raising of the War Camp Fund — all voluntary contributions, and no penalty suffered upon failure to make payment. At present the Order is raising fifty thousand dollars for the erection of the Lafayette Statue at Metz, to be presented to the Republic of France. Then there is the Cardinal Mercier Fund, and special funds for the relief of sufferers from unforeseen calamities in Porto Rico and Corpus Christi. In all of these cases it is simply a request for contributions, and the funds are not raised in any sense by a levy of assessments.

The Supreme Knight, Supreme Secretary, Supreme Treasurer and Supreme Physician receive salaries fixed from time to time by the Supreme Council. The Supreme Adocate is paid upon bill rendered for services. The Deputy Supreme Knight is given a *per diem* fixed by the Supreme Council. Members of the Board of Directors receive a *per diem* of ten dollars for each day's attendance and mileage of fifteen cents per mile one way to place of meetings. Members of the Supreme Council, which meets annually, receive a *per diem* of ten dollars and mileage of fifteen cents one way, by most direct route. No other compensation is allowed except that fixed as salary or *per diem* by the Supreme Council.

This, in a necessarily summarized form, constitutes a description of the duties of the governmental personnel of the Knights of Columbus. Each step in the organization, considered from the supreme to the subordinate power or vice versa displays a perfect system of check and counter-check and of subdivision of responsibilities, with principle of thorough autonomy dominating the entire scheme. Such a body as the chapter in large cities and districts, comprising several councils, is a spontaneous union in which each council retains its identity, the union being made to consolidate local effectiveness of operation, but without any right to make laws or impose penalties.

CHAPTER VII

PROTECTING HOMES

FOURTEEN years before the incorporation of the Knights of Columbus the fraternal beneficiary system had its inception in a labor union with a death benefit feature, established in a small Pennsylvania town. It was the period in the history of insurance when "old line" companies had forfeited popular confidence, mismanagement having ruined scores of established companies, with the loss of millions in reserves and hundreds of millions in insurance. In half a century the fraternal societies developed to such an extent that the number of benefit members is today nearly nine millions, with an annual net increase of approximately one-third of a million, paying death benefits annually in an amount over one hundred million dollars, and with ten billions of dollars of insurance in force. Notwithstanding this development frequent disasters have befallen beneficiary societies, and many have met with trials and vicissitudes. Many were organized to live but a few years and many went into insolvency, and those that have survived are endeavoring to escape a similar end. The failures can, with few exceptions, be attributed to rates inadequate for the protection promised. Security was sacrificed for apparent cheapness. There was not a general recognition of the fundamental principle of fraternal insurance protection, that each insured member must, on the average, pay the cost of his protection.

A glance over the fraternal insurance field discloses that the Knights of Columbus is one of the comparatively few benefit societies today recognized by State insurance departments as actuarially solvent. Adhering to the original aim and purpose of the fraternal associations to supply the largest possible amount of present insurance for the smallest possible present outlay, and without any investment feature, the primitive plan of operation has developed into a system of safe and scientific protection. Its history is unique. After establishing its present system of adequate rates nearly two decades ago, there was no diminution of membership, as might have been expected following such a radical change. Instead there has been a steady increase in the number of insured members, and the net gain for the first eight months of the year 1919 was twenty-seven thousand insured members.

The progress of the Knights of Columbus as a fraternal benefit society is a demonstration of the value of a courageous and conservative administration. The primary purpose of the organizers was to make effective a plan for the rendering of aid and assistance to the members of the Order and their families. The providing of death benefits was not the only object of the organization. There was a desire to be useful to the individual member while he was alive and in need of help and comfort. Many subordinate councils have made provision for what are known as "sick benefits."

As early as 1883, the Board of Government ruled that individual councils should be free to determine the nature of the "sickness benefit," if any, to be provided, and under the present laws of the Order any council may "provide and maintain a fund for rendering mutual aid and assistance to its sick, disabled and needy members." It was considered inadvisable to create and maintain a general fund from which sickness or disability benefits should be paid.

The original assessment plan of the Knights of Columbus was the imposing on each surviving member of a tax of one dollar when a death occurred in the membership, and the sum thus derived, not exceeding one thousand dollars, was paid to the beneficiary. As members were not all of the same age, the system of distribution of cost was unfair, the younger members assuming a relatively greater burden than the elder. The initiation fees, varying from three dollars for subordinate council charter members to eleven dollars and twenty-five cents for applicants fifty years old, provided a small sum for operating expenses, including medical examiner's fees. It is not clear and, perhaps, not important, what part of the fees was paid in the settlement of death claims. Each council retained its initiation fees, and all funds were kept in the treasuries of the separate councils. The tax imposed on all members of the Order when the death of a member occurred was collected by each council, and sums were forwarded from all treasuries to the treasurer of the deceased member's council, who paid the death benefit to the person designated. The records indicate that there was always a surplus in the various council treasuries to meet mortuary obligations.

This simple and, as will appear, defective plan of post-mortem collection was common to many societies. The members of the organizations had perceived in the fraternal system a great saving in the cost of protection, most of the work being voluntary. They saw the palatial offices, knew of the princely incomes of officers and witnessed the apparently extravagant management of "old line" companies. Effective State regulation and supervision of insurance was then comparatively unknown. Cognizant of many defects in the fraternal system, members yet realized that as constituents of a beneficiary society they were the arbiters of its destiny, and that if mistakes were made and if failure overtook them, they could at least see to it that the only loss would be that of protection and there would be no millions for a receivership. Many of them did not perceive that the plan of post-mortem collection of the cost of protection has an inherent weakness in that the individual member could, if he chose, refuse to pay the assessment levied by his organization. There was no practical means of insuring collections. The fraternal organizations, on account of "recent selection" of risks, had a low mortality experience for the first few years of operation. Then followed a period during which the mortality was normal. If a large number of new members were admitted each year, the mortality was below normal. Conversely, if new members did not come in, the mortality rate increased and there was a consequent increase in the number of mortuary assessments. Each member then decided for himself as to whether he should continue to meet the assessments or allow his membership to lapse. If he was young, and believed himself to be in good health, and was confident that he could obtain protection elsewhere at less cost, he was very apt to drop out. Older members and those in ill health, as a rule, retained membership. This is technically known as "adverse selection," or selection against the society, the baneful effects of which can be offset only by the establishment of an adequate rate system which will permit the accumulation of a reserve.

The mortality rate of the Knights of Columbus for the first few years of its existence was very low. However, the *per capita* taxation plan then in effect was considered objectionable. The younger members feared that the greater advantages offered to older members would result in an abnormal increase in the number of members of more advanced age, with a subsequent higher mortality rate. Such a condition had a tendency to cause younger members to withdraw, and made difficult the recruiting of young men. It was seen that if the Order was to become firmly established it was necessary that there should be a normal annual addition of younger members. In 1886, four years after incorporation, an important change in the assessment law was adopted. All members of each council were assessed in the same sum, but each council was assessed in a different amount, varying as the average age of its membership was greater or less than the average age of the total membership of the Order. The *pro rata* assessment was three per cent. more than the amount of the standard for each year in which the average age of the council exceeded the average age of the Order's entire membership and three per cent. less for each year under the Order's average. The assessments were levied on the first day of each month, and in such amount as was needed to pay current mortality losses.

At this time a plan was effected for transacting business through the national officers, the General Secretary and General Treasurer, the latter thereafter paying all death benefits.

In 1887 the Order made it possible for insured members to carry policies for either $1000, $2000 or $3000. The amended plan by which councils were assessed per member was almost as defective as the original plan of taxing each member one dollar per death. Both were obviously unfair. The second plan was based on mere conjecture; it was unscientific and wrong in principle. It may be considered doubtful, however, if at that time it would have been possible for a newly organized society to secure popular support of a rigidly scientific plan. Loose thinking was the rule regarding fraternal insurance. Few recognized the necessity of a legal reserve, now universally admitted. Many states have made a legal mortuary reserve fund obligatory for all insurance bodies.

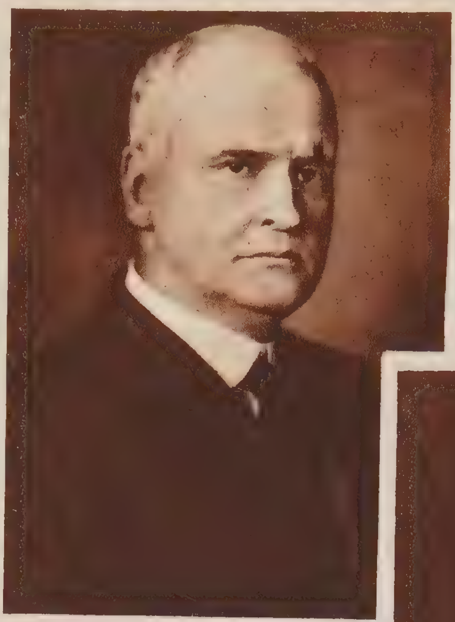
The younger members benefited appreciably by amendments to the law in 1891 which related particularly to the mode of determining the assessments of the individual members. The average age of all members remained the standard, but each member was allowed to discount three per cent. for each year that he was younger than the average, or was compelled to add three per cent. for each year that he was older. However, instead of taking the actual deaths as they occurred and assessing for them *seriatim,* there was an arbitrary assumption that there would be a death loss of ten members per thousand for the following year. The proportion for each member was determined accordingly, and assessments were levied monthly. Yet, under this plan, the unfairness of payments based on the average age of a council was measurably avoided.

This supposedly improved system was founded on a fallacy. The assessing of members for so many deaths per thousand, without regard whatever for the future, was unscientific. The elder members, under this plan, still enjoyed an unfair advantage. It was one-year term insurance masquerading as level rate life insurance, and with unevenly distributed rates. Thus, members of age twenty-one were supposed to pay for the annual benefits that would accrue from deaths of members of that age, and all of age twenty-two for annual benefits in their class, and so on. The rates were unscientific and the result was that members of ages eighteen to thirty made over-payment, and members of ages thirty and upward were not assessed in the full amount for the protection afforded. The law of 1891 also empowered the Order to levy extra assessments in case the regular assessments were insufficient to meet death benefit claims, and three such extra assessments were subsequently levied. An organization which writes into its laws a safety clause of this character strengthens substantially the protective features of its contracts of insurance, and it is enabled to carry out its promise to pay death benefits for those who shall have fulfilled their contractual obligations. The laws of the Order have retained this advantageous provision.

During the first ten years of the Order's existence all assessment laws had for their object the raising of sufficient money to pay for ordinary annual losses. On June 30, 1892, a law was passed which provided expressly for the accumulating of a reserve fund, available " for the purpose of paying such mortuary claims in any one year, as are over and above the ordinary number of mortuary claims (based upon the American Experience Table), as many occur by reason of epidemics or other extraordinary causes and events." Each insured member was assessed five dollars for each one thousand dollars of death benefit, payable in monthly installments of ten cents each. The accumulations were paid into the Mortuary Reserve Fund, so-called, which amounted to $165,365, on January 1, 1902.

No important changes were made in the laws from 1892 to 1897. In the latter year a law was passed directing that the surplus which had accumulated from regular assessments paid on the arbitrary assumption of ten deaths per thousand members should constitute the Surplus Death Benefit Fund, to be held and invested in the same manner as the Mortuary Reserve Fund, but with the provision that said fund might be used to meet ordinary death claims. This fund amounted to $405,754.41 on January 1, 1902.

There had been a large influx of new members, many of whom were young men, after changes were made in the laws of 1892. The acceptance of these risks of " recent selection " resulted in the mortality of the Order being extremely low for a number of years. Prior to 1901, the leaders of the organization had given serious consideration to the insecure founda-



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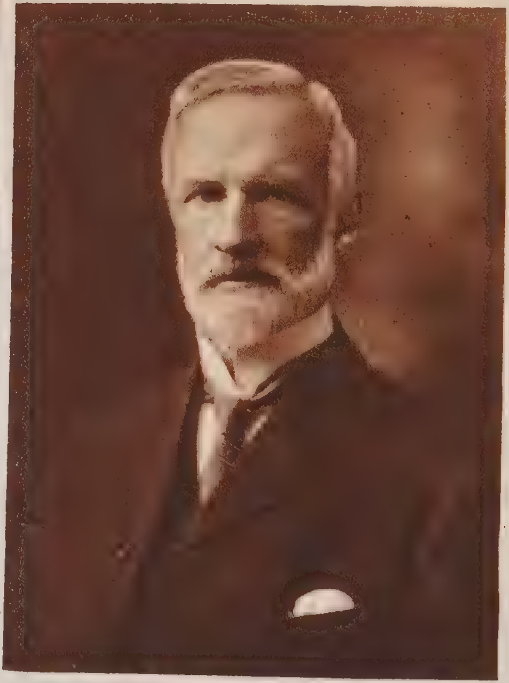

DAVID PARKS FACKLER
of New York City
Actuary

tion on which the insurance structure of the Order had been raised. Inequalities in the system of assessments were realized, and, further, the Order had been collecting mortuary assessments aggregating only about one-half the amount required to maintain solvency. Notwithstanding the accumulation in the two reserve funds, it was evident that the twelve regular assessments as then levied annually, would be insufficient to meet death claims as they would arise in the future, and while extra assessments might legally be levied, there were practical as well as scientific objections to such a method. In a few years failure would have been inevitable. The organization was fortunate in applying the remedy at that time. It was one of the few benefit societies that early learned a lesson from the experience of fraternal organizations. It decided in 1901 to change its rates and adopt a scientific assessment system. To do this in the face of an attractive surplus was a delicate problem. But it was done, anticipating by more than ten years State legislation regulating fraternal benefit societies.

At the special meeting of the National Council held at Cliff Haven, in 1901, the Step-Rate Plan now in operation was adopted. This plan was devised by Mr. David Parks Fackler, sometime President of the Actuarial Society of America, and to this day the Consulting Actuary of the Knights of Columbus. Later Mr. Fackler wrote of the revolutionary change in the Order's insurance system, as follows: " Great honor and credit are due to the Committee on Insurance Rates, to Mr. Edward L. Hearn, the Supreme Knight, and to the members of the Supreme Council in 1901. Without their concurrent action the Order could not have been put upon its present strong and scientific basis. Great credit is also due to the mass of the members of the Order, who almost unanimously acquiesced in the decision of their chosen representatives, though to some of them it caused hardship."

This Step-Rate Plan, which is similar to the renewable term plan of "old line" companies, was devised to inform each member of the maximum that he would have to pay during his life for each assessment, and to assure him that his death benefit is secure whether the Order increases or decreases in the number of insured members. The insured members were divided into classes for the purpose of assessment, the classes being determined by ages of members. The cost of protection of each class was calculated by the actuary, and each class was assessed the cost of its own protection. The assessments increase progressively, as the members step from one class into the next higher, and this increase was arbitrarily fixed to come at the end of each five-year period. On attaining age sixty, term rates cease and the member pays a level whole life rate. The Canada Life Table, which is known as a low-rate table of mortality, was used.

On January 1, 1902, all members began paying the new rates, based on their then attained ages, with the exception of those over sixty, who were taken in as of age sixty. There was a considerable increase in the amount of the assessments between the last term rates prior to age sixty and the level whole life rates for members who attained the rated age of sixty years. This rather large increase in rates was deemed inadvisable, and to avoid it the term rates were " loaded " by including in each assessment the additional sum of thirty cents, the accumulations to be used in the reduction of the level rate assessments for members on attaining the rated age of sixty years. The " loading " was not a real increase of rates; it was a liability on the part of the Order which it later had to meet. It merely relieved the member from the hardship which would come to him when he would reach the level rate age. It was somewhat analogous to the " load " of ten cents a month for fifty months under the Mortuary Reserve Fund Law of 1892. The real increase in rates was for the then insured members who were thirty years old and upwards, and there was an actual decrease in rates for members less than thirty years old.

An equitable distribution of the cost of protection was thereby made effective, and while the rates for many of the older members at that time had been increased to a substantial amount, it was but the logical consequence of the application of the principle of justice for all members. The older members had been obtaining insurance protection at a ridiculously low cost. They no longer had an undue advantage over the younger members in the matter of rates, but they did secure permanent protection, which was of greater value to them than "cheap" rates. Moreover, they were taken over without undergoing a new medical examination, with the result that there was a higher risk for the Order than it was calculated might develop. The experience of the Order since has been a higher mortality for those who were so taken over, as compared with members of corresponding ages admitted subsequent to January 1, 1902, illustrating the principles of "adverse selection" and of "recent selection," to which reference has already been made. Some had been in the Order for nearly twenty years, but the majority had been admitted after 1892, or nine years before the law was amended. All had received protection, and under the old plan it had been paid for in greater measure by the younger members than by the older. The new plan placed protection on an enduring basis, each member paying, on the average, the cost of his own protection.

Upon the advice of the actuary, the Mortuary Reserve Fund and the Surplus Death Benefit Fund were taken over by a new by-law into a new Mortuary Reserve Fund, in which all future accumulations were to be carried, and which was the nucleus of the reserve upon which permanent protection necessarily depends. The progress made as a result of these reforms is illustrated by a comparison of statistics as of January 1, 1902, and January 1, 1919. The period covered by the old plans was something more than nineteen years. The period covered by the present Step-Rate plan is seventeen years. On January 1, 1902, there were 32,790 insured members; the funds of the Order available for payment of death benefits aggregated $571,119.41. The average age of the members was thirty-four years. On January 1, 1919, the number of insured members was 128,935. The membership had nearly quadrupled. The Mortuary Reserve and Death Benefit Funds aggregated $8,740,276.15, or more than fifteen times the amount at the end of the first period. The average age of the members was thirty-five years. There was only $17.42 *per capita* reserve at the end of the first period as compared with $67.78 *per capita* reserve at the end of the second period, in which there is clearly shown a rehabilitation of the Order, a graduation " from an epoch of incipient insolvency to one of business stability."

Since 1902, the Order has occupied an enviable place in the fraternal beneficiary system. Other organizations were cognizant of the weaknesses in their plans of insurance protection resulting from inadequate rate systems. The leaders of many other organizations had frankly acknowledged the dangers, but only a few of them were able to bring about a timely readjustment of rates to avoid disaster. Many failed. Fraternal societies have always been favorites of legislative bodies, and until late years there has not been a strict supervision of fraternals by State insurance departments. The tendency of remedial legislation during the past decade has been to decline to permit organizations to do business unless they fulfill strict requirements. This is pressure from without, whereas the Knights of Columbus insurance system was revolutionized from within, despite protest by older members who had benefited under the previous unscientific plans for distribution of the cost of protection.

The Order had more than doubled its insurance membership when, in May, 1909, Patrick Kane, who had been an insurance member of the Order since 1885, brought suit in the Connecticut courts, joining with him all members who belonged to the organization prior to 1902, and who were alive and still members, and contending, among other things, that the Mortuary Reserve Fund of 1892 and the Surplus Death Benefit Fund of 1897 should be distributed among such members. The plaintiffs in the case were represented by Mr. John J. Phelan, Past Supreme Knight of the Order, Mr. Miles M. Dawson, Mr. John J. Cullinan and Mr. A. C. Harwich; the defendants, by Mr. Joseph C. Pelletier, Supreme Advocate of the Order, Mr. William Kennedy and Mr. Francis T. Leahy.

The brief for the defendants set up many valid defences in law. With the decision, statement of facts, and opinion written by Mr. Justice Wheeler of the Supreme Court of Errors of Connecticut, it made a book of more than one hundred pages. The brief recited the facts and the position of the plaintiffs and the defenses in law to the suit, and the arguments were presented in logical order and with clearness that made inescapable the conviction that the funds were not accumulated for the exclusive benefit of the contributors and their beneficiaries, but accumulated and held as trust funds of the Order, and, further, that the law " is not prone to put obstacles in the way of a plan checking imminent disaster;" that " it is not eager to fashion vague and imaginary contract rights into screens that will protect unbusiness-like, if not fraudulent, schemes, whether they be disguised under the name of fraternal insurance or otherwise," and that it " is not disposed to put limitations on corporate authority which will endanger the very life of the corporation itself."

The case was reserved on the request of parties on a finding of facts for the advice of the Supreme Court of Errors of Connecticut upon two questions:

" First. Does the defendant corporation hold the funds in suit upon a trust, other than a trust in favor of all the insured members and their beneficiaries?

" Second. Should there be an accounting and apportionment, distribution and application of such funds, the manner and method to be determined by the trial court? "

The trial court was advised that each question was to be answered in the negative. Mr. Justice Wheeler said, in his opinion:

> Contributors to the funds have an interest and a property interest in them through their right to designate the beneficiary and secure the transfer to that beneficiary of a valuable property, and through their right to compel the execution of the trusts to their purposes.
>
> The reserve adds to the security of their contract of insurance and makes more valuable their rights as certificate holders.
>
> While the Order endures and the trusts exist and the contributors fulfill their contracts of insurance their interest in these funds is limited to

the right to endow their beneficiaries and compel the preservation of the funds and the maintenance of the trusts, upon which may ultimately rest the solvency of the Order and the safety of its contracts of insurance.

To render aid and assistance to their members, not only to those contributing to the fund, but to all who might become members during the life of the funds was their purpose. Their underlying purpose was protection to their members in securing the ultimate payment to their beneficiaries of their death benefits.

The rates of assessment prior to 1902, were not sufficient to meet outstanding benefits as they might mature. The plan was based upon age, but not classified on sound insurance principles.

The charter power to create a reserve and issue death benefits furnished the authority to make its contracts of insurance capable of fulfillment in accordance with sound insurance principles by charging adequate rates and providing proper security for the performance of its contracts through the accumulation of funds to meet the contingency of unexpected losses.

The plan has been in force since January 1, 1902; it is too late to attack such an irregularity. Nor could these plaintiffs now secure the aid of a court of equity. They have continued their membership, actively shared in this plan of insurance, and done nothing in denial of it except enter an occasional protest for the failure to apportion the funds in reduction of assessments upon them.

Since the power of revocation was not reserved the Order may not revoke these trusts, nor does it invoke such a right. On the contrary its claim is that these were trust funds, which may not be and have not been diverted from the purposes of the trust, and which have not failed by their abandonment, but still exist, devoted to the same purposes and objects under the step rate plan as before.

The contributors contend that the trusts have failed since their purpose has been abandoned and the funds been diverted. They point out that contributions to these funds have ceased and assert that the finding substantiates that these funds are not needed to pay death benefits, as the new plan amply provides for all contingencies.

These trust funds have been transferred to a common fund, to which all surplus accumulations under the new plan go. If the purpose of the new fund is that of the old funds, contributions to them have not ceased, but are going on.

When some extraordinary cause occasions the maturity of many death claims in excess of the ordinary resources this fund may be drawn on.

It was for such purpose the Mortuary Reserve Fund of 1892 was created. It was not available for ordinary death losses, nor for the excess of losses happening through ordinary causes.

> All of this fund, the part arising through the accumulation of the step rate plan and the part arising from the transfer to it of these trust funds, is available for any deficit either to meet ordinary claims or extraordinary claims. The Surplus Death Benefit Fund might properly be devoted to such purposes. The Mortuary Reserve Fund could not. Its sole purpose was to meet the death losses from extraordinary causes; it could not be used to meet death losses arising in ordinary course.
>
> The transfer of this Mortuary Reserve Fund to a fund applicable to either the purpose of the Mortuary Reserve Fund, or that of the Surplus Death Benefit Fund, was a violation of the purpose of the fund and constituted an illegal diversion of the trust.
>
> Though this Mortuary Reserve Fund has been illegally diverted, it does not follow that its contributors are entitled to its distribution, or to have it set apart for their ultimate benefit. In any event it must be set apart and returned to the original Mortuary Reserve Fund and held for the purposes of its creation.
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> When it definitely appears that its purposes have failed, or that the fund will never be required to meet the contingency of its existence, that is that the Order will never suffer unusual losses from extraordinary causes or events, it will be proper to seek the aid of a court of equity when the corporation has refused or neglected, on request, to distribute this fund. When and how this fund shall be distributed may well be left for determination when that situation arises.
>
> Courts are reluctant to interfere with a matter of internal management of a benefit association unless the order itself refuses or neglects to perform its duty.

It had been argued by counsel for the defendants that while the bill was for an accounting and for judgment in the sum due the plaintiffs, the only decree that could be entered as to the Mortuary Reserve Fund was one reviving the former trust. In accordance with the decision in the case, the fund was set apart and returned to the original Mortuary Reserve Fund, and held for the purpose of its creation.

The epidemic of influenza during the winter of 1918–1919 caused a doubling of the mortality rate of the Order for the year 1918. Hundreds of insured members died from the epidemic, and upon the advice of the Supreme Advocate, the Order utilized the whole amount of the Mortuary Reserve Fund of 1892 in meeting death losses from this extraordinary cause. In fact, the losses from the epidemic resulted in payments of death claims in an amount greater than the aggregate of the two funds in the suit. The trust arising from the law of 1892 creating the Mortuary Reserve Fund was thereby fulfilled by paying death claims that occurred by reason of an epidemic.

The speculativeness of life insurance makes necessary the providing in some measure for the contingencies of war, pestilence, or other calamity. And to a reasonable extent the present system of adequate rates enables the Order to maintain a ratio of assets to liabilities, as actuarially determined, which gives security. The experience of the Order during 1917 and 1918 demonstrates this.

To offset the accumulation of funds in excess of the amount which in all probability will be required to meet future death losses, the Order, upon advice of its actuary, has waived regular death benefit assessments whenever this was justified by the legal reserve surplus. In accordance with this plan, from 1909 to 1916, inclusive, the Order omitted some of the regular death benefit assessments. In 1910 and in 1916 two of the twelve regular death benefit assessments were waived, and in each of the other years one regular death benefit assessment was omitted. The annual cost of protection for insured members during this period was less than the amount that members had been informed they would be required to pay under the Step-Rate Plan. A very favorable death rate for members under forty-five years old aided in making this possible, the mortality for members of this age being less than calculated by the actuary, and indicating in some degree the high quality of risks accepted for insurance in the Order.

Death losses of insured members during the War and from influenza made it impracticable to waive assessments during the past three years, but the present ratio of assets to liabilities gives assurance that, while it has not been wise to waive assessments, there is no necessity for levying extra assessments to meet losses or to provide for future obligations. The Step-Rate Plan has stood the test of adverse conditions.

Those members whose assessments were high naturally welcomed the relief afforded by an omission of assessments. But many insured members of advanced age who had been paying the level rates found it a hardship to meet the regular assessments, so in 1909 the Order adopted the Economic Plan, whereby those who were unable to pay assessments on the Level Whole Life Plan might continue their insurance protection in an amount less than $1,000. The rates on the Economic Plan are very much less than the rates on the Level Whole Life Plan. Moreover, regular death benefit assessments are not required to be paid after the insured member attains the rated age of seventy years. In consideration of this, each $1,000 of death benefit is reduced by $50 when the member attains the rated age of sixty-one years, and also by $50 on each succeeding January first until in this manner it is reduced to $250, at which amount it stands. This plan enables members whose incomes are small and whose responsibilities to dependents have diminished through changed family conditions, to retain insurance protection in an amount which reduces annually until it becomes paid-up insurance, in the sum of $250 for each $1,000 of original death benefit.

The Step-Rate Plan aims to give maximum protection at minimum cost to men who have, on the average, greater responsibilities to dependents early in life than they have during later years. The children in the average family are self-supporting when insured members reach the level-rate paying age, and it is then optional with members whether they will carry the full amount of protection or allow the amount of death benefit to be decreased progressively.

But further improvements were yet to be made. In 1914 other amendments were made to the law. Of these and of the society, Mr. Burton Mansfield, Insurance Commissioner of Connecticut, later said: "This society [the Knights of Columbus] is to be commended for adopting adequate rates in 1901, as soon as this department said that its rates were not safe; and also for adopting the Fraternal American Table, so that under the Mobile Law its old members who retire can have paid up insurance and other withdrawal equities, and all can arrange to have their assessments cease at age seventy along with their earning power. * * * An excellent financial condition prevails, investments are well selected, death claims are promptly paid, and the affairs of this society are carefully administered."

It was made possible for insured members to have a certificate fully paid up, payable at death, at age seventy; it was made possible for members who desired to continue their insurance on the Level Whole Life Plan to assume part of the burden of heavier cost beginning at age fifty-five instead of age sixty; it was made possible for members to select the Economic Plan at age fifty-five, instead of at age sixty. Those who were at that time of attained ages fifty-six to sixty, inclusive, were also permitted to select either the Regular Level Fifteen-Year Plan, with certificate fully paid up after fifteen years full payments, or the level Whole Life Plan or the Economic Plan. The "loading" of the step rates makes all level rates much less than the rates at which new and similar insurance can be procured for at age fifty-five. The level rates for a member who entered on the step-rates when young in life are, of course, much lower than level rates for members who take out insurance late in life.

All members who desired to remain on the step-rate plan to age sixty and then make a selection of either the Level Whole Life Plan or the Economic Plan, were required to notify the Supreme Secretary on or before November 1, 1914. Otherwise, on attaining the age of fifty-five years, the member would be recorded on the Regular Level Fifteen-Year Plan. A member continuing his insurance on this plan has his certificate fully paid up, payable at death, at age seventy. Or members were privileged to select the Level Whole Life Plan from age fifty-five, paying regular death benefit assessments for the remainder of their lives and with insurance protection in the full amount of certificate. Or, they might select the Economic Plan from age fifty-five, with a very low rate to age seventy, and with the certificate remaining in the full amount to age sixty-one, after which age it would diminish annually in the sum of $50 for each

$1,000 of insurance until the member attained the rated age of seventy-five years, the certificate then being payable at death in the sum of $250, for each $1,000 of original death benefit.

At the same time the law was further amended to permit the Order to issue certificates of paid-up insurance in reduced amount, or temporarily extended insurance in the full amount, after members paid the level rates for two or more years. So that not only had all insured members who had been paying the level rates received protection in the full amounts of their certificates, but in addition thereto they had been building up valuable withdrawal equities, available in the way of paid-up or temporary extended insurance upon their discontinuing the payment of regular death benefit assessments. These withdrawal equity certificates are granted upon condition that the holder retains membership in good standing in the Order; but he is then no longer required to pay regular death benefit assessments. There was also written into the laws a provision whereby members may make application for partial credits to aid in the payment of regular death benefit assessments. These partial credits are available to all members paying level rates. The credit extended is a lien on the benefit certificate of the insured member. He is required to pay interest at the rate of five per cent. per annum in December of each year on all outstanding indebtedness to the Order by reason of such credits. If he does not make repayment of credit extended, it is deducted from the amount payable to beneficiary under the terms of his certificate.

On April 16, 1917, after the United States had declared war against Germany, the Supreme Board of Directors voted to remove the disability of soldiers and sailors as extra hazardous risks as regarded all then insured members of the Order who might take up arms in defense of the United States. The sound financial condition of the Order enabled it to assume the entire war risk of its members who might enter the service, and although the Order reserved the right to withdraw at any time this privilege granted to men in the service, it was, fortunately, not necessary to exercise such right. The Order had taken similar action in respect to its members during the Spanish-American War. It had taken similar action in October, 1914, in respect to its members in Canada, and also in respect to members called to duty at the Mexican border. Thousands of members with the colors were thus benefited. It was not for months afterwards that the Government undertook to furnish insurance protection for soldiers and sailors. Individual councils saw to it that the death benefit assessments of members in the service were promptly paid to the Supreme Office. While no subordinate council of the Order is permitted to maintain an insurance fund, it is permissible for a council to enact a by-law, which must be approved by the Board of Directors, enabling the council to pay death benefit assessments of members from a Loan Fund, so-called, and these advances may be made either as a loan or gift.

During the entire period of the War the thousands of insured members in the service were carried as ordinary risks, the Order assuming the entire war risk in their cases. This was a heavy financial undertaking, and while the Order could well have discontinued the insurance protection of its members in the service after the Bureau of War Risk Insurance had commenced writing policies in amounts of from $1,000 to $10,000 on the lives of soldiers and sailors, the fraternal spirit, as well as the patriotic spirit, of the Order was reflected in the action of the Board of Directors in permitting the members in the service to continue their insurance. The Order suffered losses not only from members being in combat with the enemy, but also from the ravages of the epidemics of influenza and pneumonia in the camps.

The Order furnishes protection for many insured members who, by reason of "hazardous" occupations, are unable to obtain insurance with "old line" companies. The Board of Directors decides whether occupations shall be deemed ordinary, hazardous or extra hazardous. For insured members engaged in "hazardous" occupations, monthly assessments of from twenty-five cents to one dollar for each one thousand dollars of death benefit are levied in addition to the regular death benefit assessments. Applicants engaged in "extra hazardous" occupations are not accepted for insurance membership. Applicants for insurance membership must be over eighteen years old and less than fifty years old. Applicants for associate membership must be not less than twenty-one years old, but if an applicant under twenty-one and over eighteen years is rejected for insurance membership, or is ineligible by reason of "extra hazardous" occupation, he may be admitted as an associate member. The law further provides that in prohibited insurance territory, and in the tropics, applicants eighteen years old and over are eligible to associate membership.

Prior to 1917 any insured member of the Order who entered an "extra hazardous" occupation thereby forfeited his insurance. But in August of that year the law was amended to provide that if an insurance member of two or more years standing enters an "extra hazardous" occupation (other than the liquor business) he may be continued as an insurance member by a vote of the Board of Directors, by payment of an extra monthly assessment of one dollar for each one thousand dollars of death benefit.

The qualification in the preceding paragraph in respect to the liquor business indicates the restrictive policy of the Order in regard to persons engaged in the manufacture or sale of intoxicating liquors as a beverage. In the early days, such persons were eligible to membership in the Order, and those who at that time acquired insurance rights have been protected therein. But for many years the Order has declined to accept for membership any person engaged in the manufacture or sale, either wholesale or retail, of intoxicating liquor as a beverage, and in 1907, the Supreme Council amended the law by prohibiting the use of intoxicating liquors at any meeting or degree work of the Order, or directly or indirectly under the auspices of the Knights of Columbus.

In several provinces of Canada, and in a few states, the Order is required to deposit, with the proper provincial or state authority, moneys or securities in specified amounts as a prerequisite to insuring persons who are residents thereof. In the province of Ontario the restrictions are such that it has been declared non-insurance territory, and the membership in that jurisdiction is in the associate class. The Philippine Islands, Panama, Porto Rico, Cuba and Mexico are also considered non-insurance territory.

The law provides that all moneys received by the Order as death benefit assessments shall be held exclusively for paying death claims. The Death Benefit Fund of the Order consists of moneys received from insured members in payment of assessments, all over fifty thousand dollars of which constitutes the Mortuary Reserve Fund. The law further provides that the Mortuary Reserve Fund shall be invested only in securities which are legal for savings institutions in the State of Connecticut. The report submitted to the Supreme Council, August, 1919, by Deputy Supreme Knight Martin H. Carmody, who has been Chairman of the Finance Committee of the Board of Directors for the past ten years, stated that from July 1, 1909, to June 30, 1919, the Committee had invested $7,121,156.45 of assessment moneys, of which $6,721,156.45 represents investments in bonds and $400,000 in mortgages.

The net return on all investments of the Mortuary Reserve Fund is now more than four per cent. The original Step-Rate Plan was calculated upon the Canada Life Table of Mortality and an interest assumption of three per cent. Upon the advice of the actuary, the Fraternal American Table was adopted, with an interest assumption of four per cent., when other changes were made in the laws in 1914. There has been a gradual increase in the net returns on investments made by the Finance Committee, and in connection with the Fraternal American Table of Mortality it is interesting to note that in the report of the proceedings of the annual meeting of the Fraternal Congress of America, in Detroit, in August, 1919, Mr. George Dyer Eldridge, an eminent actuary, commended to the Congress the table of mortality adopted by the Knights of Columbus in 1914. The saving to members of hundreds of thousands of dollars by the omitting of regular death benefit assessments from time to time was made possible not alone by low mortality, but by a wise and profitable investment of the Mortuary Reserve Fund.

All financial officers of Supreme, State and Subordinate Councils are bonded in substantial amounts. In fact, in every conceivable way the insurance funds of the Order are so held and protected that there is assured to beneficiaries a return of one hundred per cent. of all moneys paid as assessments by insured members and in addition interest returns thereon at perhaps a little higher rate than is paid by the average savings bank. The expense of operation of the insurance system is a comparatively small part of the general operating expenses of the Order, and all such expenses are paid from the General Fund, to which associate and insurance members contribute equally.

The Supreme Secretary and Supreme Treasurer report annually to the Supreme Council as to receipts and disbursements. The Supreme Treasurer's report includes a list of the securities held in the name of the Order for the Mortuary Reserve Fund, and a complete statement of all disbursements. The Supreme Advocate reports annually as to all legal matters affecting the Order's insurance system, and the Supreme Physician submits an annual report in connection with medical matters pertaining thereto. Also, each year the consulting actuary advises the Order as to its actuarial status at the close of the calendar year. The Committee on Insurance reports to the Supreme Board of Directors on matters connected with the insurance extension program of the Order. Pamphlets and other literature concerning the insurance feature are prepared and distributed under the direction of the Committee. A page in each issue of *The Columbiad,* the official journal of the Knights of Columbus, is devoted exclusively to insurance propaganda. The insurance system of the Knights of Columbus, in which the insured is also the insurer, has stood the test of thirty-eight years of growth amid dangers. Insurance in force now approximates $176,000,000.

Not to one member or to many members must the excellence of the system of insurance, built up by the Knights of Columbus, be attributed. That system is a monument to the collective wisdom and industry of the entire membership. Yet there were some men whose indefatigable labor must receive mention — Messrs. William S. McNeary of Boston, John F. Crowley of Philadelphia and William J. O'Brien, Jr., of Baltimore. These men served zealously as members of a committee which had much, in the crucial middle-years of the Order's history, to do with the strengthening of the system. Mr. David Parks Fackler's vision and penetrating judgment as the Order's actuary and Dr. E. W. Buckley's experienced services as Supreme Physician have contributed largely to the splendid reputation the Order enjoys as an insurer — a reputation upheld by the loyal and unremitting effort of the entire insurance department staff and the co-operation of state and subordinate council officers through the country.

The admirable combination of executive conservatism and enterprise that has resulted in safety and progress inspired His Eminence Cardinal O'Connell to declare that if the Knights of Columbus had performed no other service for Church or Country than to maintain its insurance system on a basis of efficiency, the name of the Order would be forever illustrious in the annals of the Catholic Church in the United States.

CHAPTER VIII

THE FOURTH DEGREE AND THE BOGUS OATH

THE real democracy of the Knights of Columbus was shown in the creation of the Fourth Degree. The heads of the Order saw that, though the spirit of caste should not be encouraged, a member who had done extraordinary work for the Order might, perhaps, claim, or rather might have friends to claim for him, some outward token of distinction. According to the Constitution of the Order the officers were not chosen because they were distinguished or rich or of social position — the spirit of the Knights was to regard these things as mere accidents — they were elected because of their qualifications for the work of the Knights and for their ability in utilizing these. High moral character was a *sine qua non,* but the position of a selected officer in the world outside gave no prestige to his work within the ranks. He must be an instrument fitted to the actual needs of the Order, and if he were not so fitted, neither intellectual ability, nor wealth, nor worldly achievements counted; but in the nature of things there must be in this Order, as in all organizations of a similar character, some method of progression. Each degree was intended to accentuate a lesson, and it was fitting that the lessons taught in the First, Second and Third Degrees of the Order should be crowned by the lesson of the Fourth Degree — Patriotism,— " Patriotism," to quote the words of Cardinal Mercier, " going hand in hand with Religion." When a member had thoroughly imbibed the teachings of devotion to his Church and his Country, so objectively shown in the other degrees, he, if he were fervently interested in the processes of the Order, might naturally desire to crown his progress by even higher and stronger accentuation of the lessons so concretely taught in the earlier days of his connection with the Order.

In the earliest years suggestions were repeatedly made for the erection of a degree for which those having seniority in the Order would qualify. In 1893 the Grand Cross of the Knights of Columbus was instituted, but the only instance of its being conferred was upon the Duke de Veragua on the occasion of his visit to the United States that year. Sentiment was strongly in favor of a new degree, and finally, about 1903 the Board of Directors, selecting the best suggestions of the hundreds offered, accepted a ritual having patriotism for its theme and awarded it the dignity of a Fourth Degree. To Mr. Charles O. Webber of Brooklyn, formerly a National Director, must be given credit for establishing this degree.

At its inception it was necessary to make an arbitrary selection of the candidates. About fourteen hundred members were so chosen for the first grand exemplification of the Fourth Degree, which was held in New York on Febraury 22, 1900. This was followed by similar exemplifications in other cities. The members so receiving this degree returned to their councils to form council assemblies of the Fourth Degree, with the right thereafter to choose other members. The law was afterwards broadened so that where there are several such assemblies in a district they come together and constitute what is known as a General Assembly, which passes finally upon the names of applicants and in a general way conducts the exemplification of the degree and functions in quasi-public activities.

The Fourth Degree is entirely subject to the Board of Directors, at least to the extent that its Supreme Master is chosen by that Board, as are also the Vice-Supreme Masters, six in number. The Fourth Degree constitution and laws must also receive its approval. The Supreme Master and Vice-Supreme Masters meet at least once in two years for the purpose of improving the Degree and promoting its efficiency. This Degree, being patriotic in its purpose, adopts only patriotic names. Thus the various provinces are known as Champlain, Cabot, Calvert, De Soto, Marquette and Junipero Serra, and the various general assemblies can adopt only such historic names as are approved by the Board of Directors.

Upon receiving the Fourth Degree the member is equipped with a baldric of red, white and blue, a sword, and the emblem

PATRICK E. BURKE
of New Orleans

THOMAS P. FLYNN, of Chicago

ROBERT E. MORRISON
Prescott, Arizona

WETHERED J. BOYD
of New York City

TIMOTHY HANRAHAN, M.D.
of Boston

JOHN H. REDDIN of Denver, Supreme
Director and Supreme Master

WILLIAM J. MacMILLAN M.D.
of Charlottetown

SUPREME MASTER AND VICE-SUPREME MASTERS OF THE FOURTH DEGREE

of the Degree. The latter is a representation of a dove carrying the Cross to the New World which, after all, and despite the attempt of his traducers to ascribe other motives, was the underlying motive of Columbus in searching for a new world. For first of all he sought to bring Christianity to any unknown peoples, and a certain percentage of any moneys accruing to him by reason of his discoveries was by his will set aside for the purpose of redeeming the Holy Sepulchre.

The Fourth Degree is known everywhere as constituting in its local assembly the willing supporter of priest and bishop in all their public movements, and in many places no public reception of a bishop or priest, and no procession of a religious character within or without the Church, seems to be complete without the attendance of the uniformed members of the Fourth Degree of the locality. It ought to be noted that one provision regarding the Fourth Degree is proof positive of its desire to receive within its ranks only the best. This is the requirement that the candidate shall present a certificate in writing from a priest that he has received Holy Communion within two weeks prior to the date of his initiation.

In connection with the exemplification of each Degree there is held a public banquet, and to this the most distinguished men have been invited. Wherever there has been a Fourth Degree banquet there will be found an exposition of the soundest principles of patriotism and morality from the lips of Catholics as from non-Catholics, who upon investigation have become convinced of the soundness and worth of the Knights of Columbus and the efforts of the Fourth Degree to stimulate patriotism on all sides. At such a banquet held recently in Scranton, Pennsylvania, His Eminence Cardinal Mercier, graciously accepted membership in the Fourth Degree, and chose the occasion of that banquet for one of his too few public utterances while on his visit here.

It is the purpose of the Fourth Degree to stimulate public interest in the observance of Columbus Day throughout the country. Wherever possible, some sort of public celebration is held under its auspices. A few years ago it was decided as a part of its patriotic effort to hold a meeting in every large city in the country on Washington's Birthday. The most distinguished orators, Catholic and non-Catholic, gladly accepted the invitation to deliver the orations on that day, and from east to west and north to south, in every large city, in the largest obtainable hall or theatre, there were held on that day the patriotic exercises in memory of Washington, with addresses, and other appropriate exercises to which the public was invited and admitted without charge.

The fourth Degree has not only stirred up an interest in public speaking among members of the Order and others, but has labored to promote the study of Catholic truth and history, and to encourage the Catholic press and Catholic publications. Among other recent works, for instance, it appropriated, a large sum of money for the distribution of the Catholic Encyclopedia in the camps and the cantonments throughout the country during the war. The Fourth Degree functions in a very simple way, without any particular powers, and subject, as above stated, in all things to the Board of Directors. Its means of raising money are very strictly limited, and yet it has, within its few years of existence, made its mark and won its place as a most efficient arm of the Knights of Columbus.

The Order's manifestations of patriotism are not, of course, restricted to the Fourth Degree, any more than Fourth Degree Assemblies are restrained from doing special works in their communities. Los Angeles Assembly has, for years, distributed large quantities of religious and other literature to hospital patients and the inmates of other institutions. Similar charitable activities are maintained by Local and General Assemblies everywhere. The Fourth Degree, too, invariably takes the initiative in commemorating historical events or persons, as when the Newark members erected, in 1912, a tablet to the memory of John Gilmary Shea, the historian.

It is a strange paradox that this degree, conceived as an essentially patriotic feature or consummation of the general ritual and ceremonial of the Order, should have been the object of bitter hostility founded upon the assumption that it was created to combat the principles of Americanism from which its inspiration is derived. Within the past six years the Fourth Degree has been the target of violent attacks by bigots where professionalism has been proved beyond question through legal action promptly taken by officers of the order. It seems almost fantastic to record that no less recent an authority than the United States Committee on Public Information felt obliged to stamp as traitorous and designed to stir up internal enmities, the circulation of a bogus oath attributed to the Fourth Degree of the Knights of Columbus. This " oath " has, during the last six years, been the pivot of more than one *cause celébrè*. Were it not for the malice behind its composition and propagation one would be inclined to laugh out of existence so grotesque an exaggeration of impotent hatred.

The "oath" made its appearance about 1912. The fact that it was not, at first, treated seriously by those Knights of Columbus who happened to see it, is readily explained by a perusal of it in all its absurdity. In reproducing it, good taste must, for the moment, defer to historical necessity. This is the form in which the " oath " was circulated on fly-sheets and dodgers in various parts of the country:

THE BOGUS OATH

I, ..., now in presence of Almighty God, the Blessed Virgin Mary, the blessed St. John the Baptist, the Holy Apostles, St. Peter and St. Paul, and all the saints, sacred host of Heaven, and to you, my ghostly father, the Superior General of the Society of Jesus. founded by Ignatius Loyola, in the pontification of Paul III, and continued to the present, do by the womb of the Virgin, the matrix of God, and the rod of Jesus Christ, declare and swear that His Holiness, the Pope, is Christ's vice-regent and is the true and only head of the Catholic or Universal Church throughout the earth; and that, by virtue of the keys of binding and loosing given His Holiness by my Savior, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, and they may be safely destroyed. Therefore, to the utmost of my power, I will defend this doctrine and His Holiness' right and custom against all usurpers of the heretical or Protestant authority whatever, especially the Lutheran Church of Germany, Holland, Denmark, Sweden and Norway, and the now pretended authority and Churches of England and Scotland, and the branches of same now established in Ireland and on the continent of America and elsewhere, and all adherents, in regard that they may be usurped and heretical, opposing the sacred Mother Church of Rome.

I do now denounce and disown any allegiance due to any heretical king, prince or state, named Protestant or Liberals, or obedience to any of their laws, magistrates or officers.

I do further declare that the doctrine of the Churches of England and Scotland, of the Calvinists, Huguenots and others of the name of Protestants or Masons, to be damnable, and they themselves to be damned who will not forsake the same.

I do further declare that I will help, assist and advise all or any of His Holiness' agents, in any place where I should be, in Switzerland, Germany, Holland, Ireland or America, or in any other kingdom or territory I shall come to, and do my utmost to extirpate the heretical Protestant or Masonic doctrines, and to destroy all their pretended powers, legal or otherwise.

I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interest, to keep secret and private all her agents' counsels from time to time, as they entrust me, and not divulge, directly or indirectly, by word, writing or circumstances whatever, but to execute all that should be proposed, given in charge, or discovered unto me, by you my Ghostly Father, or any of this sacred order.

I do further promise and declare that I will have no opinion or will of my own or any mental reservation whatsoever, even as a corpse or cadaver (*perinde ac cadaver*), but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the Pope and of Jesus Christ.

That I will go to any part of the world whithersoever I may be sent, to the frozen regions of the north, jungles of India, to the centers of civilization of Europe, or to the wild haunts of the barbarous savages of America without murmuring or repining, and will be submissive in all things whatsoever is communicated to me.

I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Masons, as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither age, sex or condition, and that I will hang, burn, waste, boil, flay, strangle and bury alive those infamous heretics; rip up the stomachs and wombs of their women,

> and crush their infants' heads against the walls, in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poison cup, the strangulation cord, the steel of the poinard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do, by any agents of the Pope, or Superior of the Brotherhood of the Holy Father of the Society of Jesus.
>
> In confirmation of which I hereby dedicate my life, soul and all corporal powers, and with the dagger which I now receive I will subscribe my name, written in my blood, in testimony thereof, and should I prove false or weaken in my determination, may my brethren and fellowsoldiers of the militia of the Pope cut off my hands and feet and my throat from ear to ear, my belly opened and sulphur burned therein with all the punishment that can be inflicted upon me on earth and my soul shall be tortured by demons in eternal hell forever.
>
> That I will in voting always vote for a K. of C. in preference to a Protestant, especially a Mason, and that I will leave my party to do so; that if two Catholics are on the ticket I will satisfy myself which is the better supporter of Mother Church and vote accordingly.
>
> That I will not deal with or employ a Protestant if in my power to deal with or employ a Catholic; that I will place Catholic girls in Protestant families that a weekly report may be made of the inner movements of the heretics.
>
> That I will provide myself with arms and ammunition that I may be in readiness when the word is passed or I am commanded to defend the Church, either as an individual or with the militia of the Pope.

There is, as the Editor of *Brann's Iconoclast* pointed out when he arraigned the circulators of the "oath" in 1913, ample internal evidence to justify condemnation of the composition as a foolish fiction; but the Knights found that the "oath" was used not as a merely innocent experiment in comparative credulity by gentlemen who sold it in various parts of the country, but as an instrument to defame the characters of public men. The "oath" was filed as an exhibit by Mr. Eugene C. Bonniwell of Pennsylvania in his charge against Thomas S. Butler before the Committee of Elections No. 1, in Congress, when Mr. Bonniwell stated that it had been used against him as a Fourth Degree Knight of Columbus in an election contest. Mr. Butler, in his defence, stated that he had refrained from condemning the "oath", until election day, although he did not believe it to be genuine, because he feared to give it "notoriety." Far from being disconcerted by the airing of this delectable document in Congress, those profiting by its circulation seized upon its inclusion in the Congressional Record to give it an air of authority by printing on future copies the annotation "Copied from the Congressional Record, Washington, D. C., Vol. 49, Pt. 4, Feb. 15, 1913 P. 3216," not pausing, however, to explain the circumstances under which it was allowed to appear in that official journal.

When two men, Charles Megonegal, a printer, and Clarence H. Stage, a barber, were charged by the Commonwealth of Pennsylvania with circulating the "oath" in February, 1913, "wilfully and maliciously exposing," so the charge read, "the Knights of Columbus as a body, Charles B. Dowds, upon whose affidavit the arrests were made, James A. Flaherty, the Supreme Knight, and Philip A. Hart, Master of the Fourth Degree, to public hatred, contempt and ridicule, to their great damage, disgrace, scandal and infamy," the first step was taken in a series of prosecutions which terminated the enterprise of those circulating the "oath". Supreme Knight Flaherty, on the stand testified that, "This alleged oath is a tissue of falsehoods from the first word to the last — absolutely false. This prosecution was brought simply to vindicate the Knights of Columbus on account of the wide circulation given to this vile and scurrilous circular, the purpose of which was to breed strife and arouse religious bigotry. The alleged oath is absolutely baseless, and of such a flagrant character that it is indeed surprising that any one would give it the slightest credence. It was so persistently circulated that the Knights of Columbus were compelled to take steps to refute it, and we thought criminal prosecution would be the best way to do it."

Megonegal pleaded guilty and Stage *nolo contendere,* and the prosecution expressed its willingness that sentence be suspended. But the attorney for one of the defendants, Mr. Leroy N. King, brought out interesting evidence of the source of the "oath" when he wrote the Menace Publishing Co., of Aurora, Ill., reminding them that in their issue of March 1, 1913, they professed themselves as "prepared to print and distribute the complete ritual and secret work of the Knights of Columbus." He stated that the defendants in the case had no knowledge of the authenticity of the "oath," "having received it in the first instance from your company, and they naturally rely upon you to aid them in their present difficulty."

Mr. King, under date of March 5th, 1913, received an enlightening reply from the Menace Publishing Company. "The alleged oath," the letter said in part, "which your clients in Philadelphia were arrested for distributing, was circulated in practically every state during the late [1912] campaign and the demand made upon us for this document was something great, and we had received copies of them from so many sources we simply printed and handled them as we would any other job [*sic*] of printing, to supply the demand, and while we have no apologies for so doing, we do not have any evidence that the oath is the one which is taken by the Knights of Columbus.

"We feel sure that it would be folly for you to undertake to base your defense on the authenticity of this document . . . . . ."

This frank statement, indited on a letter-head bearing in vivid type the words "The Roman Catholic Machine, The Deadliest Menace to American Liberties and Civilization" is an edifying exposition of the professional bigot's soul. Incidentally, the reference to political malpractice in this letter, serves to emphasize the need for the Commission on Religious Prejudices which the Knights of Columbus established two years later.

On July 29, 1914, in Waterville, Minnesota, A. M. Morrison and Garfield E. Morrison, editors and publishers of the *Mankato Morning Journal* were brought to trial by the State for charging E. M. Lawless, editor of the *Waterville Sentinel,* with having taken the "oath." The case excited great local interest. Two Supreme Officers of the Order, Supreme Physician E. W. Buckley and Supreme Secretary William J. McGinley, were called upon to testify. Dr. Buckley had been present when Mr. Lawless took the Fourth Degree. Mr. McGinley, in his testimony, declared that the Knights of Columbus was not an oath-bound society, nor a secret society, and at this trial the pledge taken by Fourth Degrees members on initiation was inserted as a State exhibit. It reads:

> I swear to support the Constitution of the United States. I pledge myself, as a Catholic citizen and Knight of Columbus, to enlighten myself fully upon my duties as a citizen and to conscientiously perform such duties entirely in the interest of my country and regardless of all personal consequences. I pledge myself to do all in my power to preserve the integrity and purity of the ballot, and to promote reverence and respect for law and order. I promise to practice my religion openly and consistently, but without ostentation, and to so conduct myself in public affairs, and in the exercise of public virtue as to reflect nothing but credit upon our Holy Church, to the end that she may flourish and our country prosper to the greater honor and glory of God.

Rather an effective contrast to the bogus " oath," worthy of the most ardent imagining of Eugène Sue or Leo Taxil.

A gratifying result of the conviction of the two defendants was a letter sent by the Reverend Thomas Billing, a Methodist minister who served as foreman of the jury, to Mr. Fred Bierman, editor of the Decorah, Ia., *Journal,* in which Mr. Billing summarized the case under four heads: " 1. The publication of the so-called oath in the defendants' paper was proven. 2. Its diabolical character was proven. 3. Its circulation in Waterville was proven by the Reverend H. P. Chapman, Pastor of the Congregationalist Church of that city. 4. Its utter and complete falsity was proven by two witnesses of the highest standing in the Order, viz., Dr. Buckley of St. Paul and Mr. William J. McGinley of New York." " Such things," Mr. Billing truly commented, after adding that a pseudo-nun had also appeared in the locality, " exhibit the strange anomaly of a religion of love producing the keenest haters, and a gospel of peace engendering strife and animosity more bitter than the disputes and rivalries of the most profane."

In St. John's, Newfoundland, another case was tried, Mr. Charles O'Neill Conroy being the complainant against Mr.

Charles A. Swift. The defendant pleaded guilty and apologized and the proceedings were withdrawn.

In Seattle, Washington, in 1912 the circulation of the "oath" led the local Knights to place the authentic Fourth Degree pledge and the bogus "oath" before a committee of non-Catholic gentlemen, who, in a newspaper statement, branded the bogus document as "a blasphemous and horrible travesty upon the real 'oath,'" and declared that "the obligation taken by the Fourth Degree Knights of Columbus is one of loyalty and patriotism to our flag and nation." The gentlemen were Messrs. H. C. Henry, railroad contractor, J. D. Lowman, President of the Seattle Chamber of Commerce and J. E. Chilberg, banker. The Olympia Clericus, an organization of Episcopal clergymen, passed a resolution regretting the circulation of the "oath."

In Los Angeles in 1914, the State Deputy of California submitted the entire work, ceremonies and pledges of the Order to a committee of Freemasons made up of Messrs. Motley Hewes Flint, 33rd Degree Past Grand Master of Masons of California; Dana Reid Weller, 32nd Degree Past Grand Master of Masons of California; William Rhodes Hervey, 33rd Degree Past Master and Master of Scottish Rite Lodge, and Samuel E. Burke, 32nd Degree Past Master and Inspector of Masonic District. These gentlemen issued the following statement:

> We hereby certify that by authority of the highest officer of the Knights of Columbus in the State of California, who acted under instructions from the Supreme Officer of the Order in the United States, we were furnished a complete copy of all the work, ceremonies and pledges used by the Order, and that we carefully read, discussed and examined the same. We found that while the Order is in a sense a secret association, it is not an oath bound organization and that its ceremonies are comprised in four degrees, which are intended to teach and inculcate principles that lie at the foundation of every great religion and every free state. Our examination of these ceremonials and obligations was made primarily for the purpose of ascertaining whether or not a certain alleged oath of the Knights of Columbus, which has been printed and widely circulated, was in fact used by the Order and whether if it was not used, any oath, obligation or pledge was used which was or would be offensive to Protestants or Masons, or those who are engaged in circulating a document of peculiar viciousness

and wickedness. We find that neither the alleged oath nor any oath or pledge bearing the remotest resemblance thereto in matter, manner, spirit or purpose is used or forms a part of the ceremonies of any degree of the Knights of Columbus. The alleged oath is scurrilous, wicked and libelous and must be the invention of an impious and venomous mind. We find that the Order of Knights of Columbus, as shown by its rituals, is dedicated to the Catholic religion, charity and patriotism. There is no propaganda proposed or taught against Protestants or Masons or persons not of Catholic faith. Indeed, Protestants and Masons are not referred to directly or indirectly in the ceremonials and pledges. The ceremonial of the Order teaches a high and noble patriotism, instills a love of country, inculcates a reverence for law and order, urges the conscientious and unselfish performance of civic duty and holds up the Constitution of our Country as the richest and most precious possession of a Knight of the Order. We can find nothing in the entire ceremonials of the Order that to our minds could be objected to by any person.

A committee of forty-eight prominent non-Catholic citizens of Indianapolis, in 1914, published in local newspapers the result of their examination of the facts and litigation concerning the bogus oath. "Knowing," they declared, after a summary of the history of the "oath" cases, "that the 'fake oath' is false we hold that all good citizens will join us in denouncing its circulation in Marion County and in Indiana, to the end that people of all creeds may dwell in peace and harmony as becomes the highest ideals of true and patriotic American citizenship."

The editor of a Socialist newspaper in Santa Cruz, California, had a collision with the law when he published the "oath" in October, 1914. Since that time, there has been sporadic circulation of the "oath," as by a person named Crane in Oklahoma in 1917 and by various persons apprehended and charged with pro-German activity during the war.[1] In all cases where the Knights of Columbus have taken part in the prosecution they have not pressed the case once guilt was admitted by the culprits.

In an affidavit attached to a pamphlet issued by the Knights concerning the bogus oath, Supreme Knight James A. Flaherty, Supreme Secretary William J. McGinley and Supreme Advocate Joseph C. Pelletier, declared that "no oath is required, asked for, received or given directly or indirectly in any of the foregoing [rituals, ceremonials and proceedings] or otherwise in the Knights of Columbus; that the alleged Knights of Columbus or Fourth Degree oath is absolutely and unqualifiedly false."

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[1] *Vide* citations in "The Knights of Columbus versus Criminal Libel," New Haven, Conn.

Amazing as it is that this puerile defamation of the Fourth Degree should have received wide circulation followed doubtless, by belief, it is still more amazing that a publication such as *The Menace,* confessedly unscrupulous, should be permitted to sow suspicion, lies and strife among citizens of this country. True, the paper has been expelled from certain cities and the Postmaster General of Canada barred it from the Canadian mails, although specimens of almost equally scurrilous, anti-Catholic journalism are tolerated within the borders of the Dominion.

It is difficult to reconcile the spirit of the Declaration of Independence and of the Constitution of the United States with even a mild toleration of false and malicious attacks on any group of American citizens. However, as might be expected, the campaign against the Knights of Columbus through the Fourth Degree has succeeded only in rendering the position of the Order more secure in the public mind and the degree more attractive. It is an institution known and respected; it not only serves its original purpose, by inspiring members to progress in the beneficial lessons taught by Columbianism, but is solicitous to find and industrious in pursuing special operations that augment the fraternal and civic effectiveness of the Order as a whole. There is ample reason for the declaration of the Supreme Master in one of his official messages, that "the Fourth Degree is an asset of the Nation."

CHAPTER IX

THE PERMANENT HOME MOVEMENT

THERE is a general impression outside the Catholic Church that Catholics, socially, are a solid body, that in politics they move as one man at the command of some mystic authority — the Black Pope of Dumas and of Eugène Sue, for instance — and that the fact that a man attends church admits him at once into social intercourse with those he meets in the sacred edifice. Nothing is more true than that the Catholic Church is spiritually the most democratic of all religious institutions, being in itself the highest expression of Christianity. That black and white, rich and poor, distinguished and obscure, kneel together at the Communion rail is one of the evidences of this, and that an attempt to draw the color or the social line in spiritual matters could never be made in the churches, is true. The great question that has divided the Methodist Church in the North, in a measure, from the Methodist Church in the South, could never exist in the Catholic Church.

In spite of this, notwithstanding all opinions to the contrary held by those who do not know the inner lives of Catholics, no power on earth could induce them to vote politically as a unit for any movement that did not champion freedom of religion; on all other issues they have become gradually almost radically independent. However, probably from the very intensity of their spiritual perceptions, they were inclined to neglect temporal social considerations, very largely because they were brethren in the household of the Faith. There was never at any time any question of their benevolence, of their generosity in alms-giving, of their interest in the poor; but there were times when it almost seemed necessary that a man should be lame, halt, blind, destitute or friendless in order to bring into action that love of their neighbor which is the very foundation of their religion. They thought much, following the advice of St. Paul, of those of the household of the Faith, when these members actually neeeded spiritual or physical assistance; but, for example, a young man, a stranger in a strange locality, might appear at Mass on every Sunday and Holyday of the year without as much as receiving even a nod of greeting from any of his co-religionists. This was in direct and unpleasant contrast to the conduct of our separated brethren, and certainly very disheartening to Catholics who were strangely enough deprived of that cordial intercourse with their brethren which every human being craves.

This defect in our social system — if we really had a social system — was admitted. It was regretted academically, but no effective remedy was discovered until the Knights of Columbus conceived one and applied it energetically. That remedy has yet to be fully and even adequately applied; it will be a matter, no doubt, of several decades. But through the activity of subordinate councils of the Order a nationwide chain of civic social centers is being effected gradually.

The Knights of Columbus call this their permanent home movement; it is the popular "own your home" idea applied to councils, although the Order's movement commenced long before that idea was popularized. It has been the subject of national and international propaganda within the Order before and ever since the first subordinate council building was erected by Florentine Council of Poughkeepsie in 1896. It has never been considered as the possible subject for a nationwide financial drive, for the permanent home of each council or chapter should be and is a problem for local solution, and will remain so, for the character of the permanent home is based upon and bound up in purely local conditions. The national scope of permanent home building must continue to be what it has always been, a matter of propaganda, of stimulation for the worthy ambition of subordinate councils either individually or in association to own homes.

The first sign of the strength of independence in any organization, as in any individual, is the fact of reaching out to establish a permanent abiding place. It was not long until the Knights of Columbus, as a society, displayed this sign markedly. Everywhere members of subordinate councils felt the desirability of having their councils housed permanently in their own quarters. Farseeing men of the Order took up the apostolate of permanent homes, writing and speaking the innumerably convincing arguments that back the movement. The columns of *The Columbiad,* the official journal, carried this propaganda, and its effect became immediately noticeable.

It is well to remember that the success of organizations like the Young Men's Christian Association in the erection of permanent homes went far toward arousing a like ambition within the Knights of Columbus. Yet the Knights of Columbus had no opportunity of making the same bold and successful appeals to the general public for support, which have marked the beginning and establishment of many prosperous Y. M. C. A. centers. In the first place, the restriction of motives of the Knights of Columbus withheld them from considering their affairs as entitled to indiscriminate financial support from their fellow-citizens. Their benefits, as a fraternal organization, were first applicable to their members and their members' families. The community as a whole benefited by the growth of a sturdy system of family protection and by the advancement of large bodies of men in practical citizenship; the community benefited also by the external works of the Knights of Columbus in caring for orphans in the localities of the councils, and by assisting all movements for the public good, even in helping, by their contributions of time and money, the campaigns for other activities.

But the Knights recognized their limitations, or rather, imposed their limitations before their development had taken a decided trend. They had thought, perhaps, to plough the straight furrow of fraternalism, with an incidental scattering of their good seed by the wayside for those in need. But the solidity of their success in insurance and social activities compelled them to consider the verdict of Catholic opinion that they, having won leadership among the organized laity by diligence and public-spiritedness, should further manifest this public-spiritedness and this diligence by taking up the immense task of supplying the great need for Catholic social centers.

Toronto Council Home

Typical K. of C. Council Home

Los Angeles Council Home

Detroit Council Home

San Francisco Council Home

St. Louis Council Home

Washington, D. C., Country Home

Buffalo Council Home

Baton Rouge, La., Council Home

PERMANENT HOMES OF COUNCILS

Perhaps because of the substantial nature of their religious obligations and the spiritual satisfaction of fulfilling those obligations, perhaps because of the age-long tradition of conservatism that makes Catholic public action a matter of slow growth, evoked only by extraordinary occasions, perhaps because of the combination of ultra-sentitiveness and insufficient appreciation of their own strength that has for long been the handicap of Catholic social action, the fact is that only within recent years have Catholics as Catholics come to the realization that while they are very thoroughly grounded spiritually, they have not the best methods of applying the social values of their faith. Through other societies, non-Catholics, generally, had a rallying-point for their religio-social activities. The Catholics had no such centers. Catholic young men, unless blessed by the very rare parish or college club, were forced to go to the Y. M. C. A. or the public billiard rooms for their recreation when outdoor athletics were unseasonable. The Catholic people, in ninety-nine out of every hundred parishes in the country, had only their parish hall, their parish school or their church basement for the purposes of meetings, entertainments, etc. Something more was needed, is needed now in most towns and in all of the largest cities in the country — a Catholic social center; a club for the Catholic men, young, middle-aged and old, a place to which all Catholics can look as the hub of their public activities; an institution to whose advantages non-Catholics would also be welcome — in short, a public center under Catholic auspices.

All eyes have turned to the Knights of Columbus as the logical suppliers of these centers, and in their permanent home movement the Knights have made the one substantial attempt to make the beginning a success, to accomplish the fulfilment of this urgent need. The Knights have striven and are striving to give America, and, in fact, every locality where they operate, centers of social intercourse. Their permanent home movement is an evidence of fraternal vitality, for wherever a council launches the project, one of the leading motives is the desire to have not only a permanent home for the Knights of Columbus, but for the benefit of the entire community.

The first Knights of Columbus home, which was erected by Florentine Council in Poughkeepsie, N. Y., is an excellent illustration of the utility of these permanent centers. In a district not distinguished for its friendliness towards things Catholic, this handsome Knights of Columbus building stood as a concrete manifestation of progress. Its doors were open to all; it instantly became the center of educational and entertainment activities contributing to the benefit of the entire community; it was and is a rallying place for Catholics and their friends, and in it have been held some of the most important public gatherings of Dutchess county, of which Poughkeepsie is the county seat. The mere presence of this permanent home has served to enhance the Order's prestige. The same phenomenon is recorded wherever the Knights have succeeded in erecting permanent homes.

Of course, in prosecuting this movement, the Knights of Columbus shoulder a heavy burden. The help they have received from co-religionists not belonging to the society is slight, and hardly of sufficient importance to record. On one occasion a Protestant lady donated land to a council on condition that it build a permanent home. But they have gone on with the movement ever since the erection of the first building in Poughkeepsie some twenty years ago — a feat which will always stand before the Order as an example of what can be done with limited resources and unlimited determination, the membership of Florentine Council at that time being only 250. Now there are handsome Knights of Columbus buildings in St. Louis, Spokane, Denver, St. Paul, San Francisco, Birmingham, Detroit, Grand Rapids, Columbus, New Orleans, Buffalo, Toronto, Hamilton, St. John, Holyoke, Pittsburgh, Waco, Louisville, Seattle, Memphis, Cleveland, Galveston, Nogales, Indianapolis, Fort Wayne, East St. Louis, Milwaukee, Charlestown, New Haven and Dorchester. The North American continent is dotted with this chain of Knights of Columbus structures, and their worth as focal points for social activity has been proved to the satisfaction of even the most skeptical.

In its various phases the Knights of Columbus permanent home movement has been co-operative and cumulative. A council finds some favorable opportunity to acquire a building already standing, or to acquire property centrally located upon which a building can be erected. Expert realty and building men (usually some such will be found among the council's membership) are consulted, the price estimated, and the council votes upon the matter. When it is decided to advance with the project, the permission of the Supreme Board of Directors is secured to form a Knights of Columbus Building Association or Company; trustees or directors are elected for the company, a prospectus drawn and the stock of the corporation marketed. The great Knights of Columbus buildings in the large cities have been built by stock subscriptions varying from $10 to $50 per share, chiefly on the part of the members, although some others not of the Order have realized the advantages and the social benefits to be derived from a thriving Knights of Columbus center, and have answered the appeal by subscribing to stock.

This method of stock subscription is not only the most practicable and the safest method of financing the building of permanent homes, but it distributes ownership and, by that means, knits the council into a closer body with a common sense of responsibility. Where one council is not of sufficient numerical strength to undertake the project a union of councils for the purpose of building the permanent home can be effected. This system has worked successfully in Brooklyn, N. Y., where no fewer than seven councils — Washington, La Salle, Marquette, Isabella, Angelus, Montauk and Greater New York — combined to purchase a $78,000 club house, their aggregate membership of 1,500 being well able to sustain the task of providing for amortization of the bonds on the buildings, whereas the members of each individual council would most probably have abandoned the project of overcoming so large a debt.

With capable management the council dues, advanced in proportion to the benefits provided by membership in the council, can be made to equip and maintain the permanent home, and perhaps help to pay the principal cost of the home. Then, many of the large Knights of Columbus buildings are income-bearing. They have been designed to permit the renting of all but the space necessary for council and club purposes. They are occupied as offices, stores, etc.; the auditoriums also are rented. In this way, where sufficient capital can be obtained to provide a sizable building, not only may the membership and the community benefit by the social center, but the building can actually be made to pay for itself, and perhaps yield a profit, after a term of years. In San Francisco, where the home cost $250,000, a good annual revenue is realized, and so in St. Louis and Denver, where the Knights of Columbus buildings cost $200,000 each.

Councils have often taken advantage of an opportunity to purchase a suitable building at reasonable cost. In Columbus, the home of former Governor Salmon P. Chase was bought for $100,000; in Cleveland, O., Gilmour Council secured a magnificent country club for $110,000, and elsewhere substantial residences have been obtained, and, at small cost, turned into clubs. This is the usual procedure with councils of very limited means. But maximum satisfaction is obtained when the council builds its own home from the foundation up. Then a real monument to Columbianism can be erected, for the men of the council are able to put their collective judgment into brick and stone.

The Buffalo, N. Y., and the St. Paul, Minn., Council homes have the desirable club feature of sleeping accommodations at reasonable prices for members of the Order. This sort of club, it would seem, is the thing to be desired — a home combining every convenience. It is difficult to acquire, but the Knights have shown that it can be done by persistence and the collective business ability of the council.

One of the developments of the desire of the councils for permanent homes is the extremely modern acceptance of the idea of bringing country life as near the city as possible. It is generally conceded that this is one of the most promising features of our American life, and the Knights of Columbus have been quick to adopt it wherever possible; such homes as that of the

Washington and Cleveland Knights illustrate this truth. In a few years it is possible that every council whose means will permit will have a suburban place in which its members and their families can find healthful rest and recreation.

Ordinary clubrooms leased by Knights of Columbus councils when they do not own their own quarters, contain such features as billiard and music-rooms, and often council chambers. They are centers of attraction for the members, and have served, unquestionably, to brighten the lot of the service men to whom their doors were thrown open on the outbreak of the war. But the council-owned building has a different atmosphere; it bestows the sense of common proprietorship that builds up the fraternal pride upon which is based broader action resulting in wider influence.

That is why movements in New York and Boston were launched (their progress being halted by the war and the necessary suspension of all unrelated activities) for great social centers to be built under the direction of the Knights of Columbus. The Knights of Columbus Building Association of Greater Boston, formed in 1915, met with immediate acclaim, and in New York, the announcement that the Knights of Columbus were to campaign for a fund for the erection of a Catholic social center was hailed everywhere as a truly momentous decision to give New York something worthy of its status. Unquestionably these projects in Boston and New York will stand, when ultimately achieved, as records of successful Columbian endeavor, for they will benefit, as the entire permanent home movement will benefit, by the vast prestige gained by the Knights of Columbus through their unselfish and faithful fulfilment of the greatest trust reposed in any American fraternal organization during the war.

Some of the happiest demonstrations made by subordinate councils of the Order have been on the occasion of the dedication and opening of their permanent homes. Especially distinguished was the gathering which witnessed the formal dedication of Detroit Council's home in 1911, Cardinal Gibbons and many other dignitaries attending. Detroit Council, in the summer of 1919, announced plans for the handsomest Knights of Columbus home in the United States, $2,000,000 being the estimated cost of the proposed building. Archbishop Ireland officiated at the dedication of the St. Paul Council's home. In San Francisco the Knights made the opening of their home a gala event. The record could be repeated to the end of the long list of councils fortunate in the possession of attractive buildings.

Within twenty-five years, the progress of the Knights of Columbus has been marked by the growth of the system of permanent homes. From the little council of Cottonwood, Idaho, which, at the time it had barely 100 members, secured a $10,000 home, to the more pretentious structures in San Francisco, Denver, St. Paul, and other large cities, these Knights of Columbus buildings stand as the most convincing demonstration of the Order's public-spiritedness.

The entire Catholic public should be quickly responsive to whatever appeal for aid the Knights of Columbus may make in their campaign for permanent social centers. Catholics have always been ready to contribute to non-Catholic campaigns for recreational and social purposes. This good-will and generosity will surely be reciprocated whenever the call is made. In this connection the Knights of Columbus campaign in Columbus, Ohio, for $300,000 for a social center, conducted in the summer of 1919, is historic. The campaign was successful, as it deserved to be. It is recorded as a hope and inspiration for future success and a warranty for that success.

The future holds promise of the fulfilment of the Order's hopes — for a community to have its social center, with recreation for the young and education for young and old, and a brotherly welcome to all. When this hope is realized it will be the fullest development of the social ideals of the Knights of Columbus, and it will owe its success to the thought and care with which they have met the problems of the movement, and to the energy with which they are now solving them.

CHAPTER X

PROMOTING HIGHER EDUCATION

THE first step taken by the Order, really significant of the part it was to play in American education, was the endowment of the Chair of American History at the Catholic University of America. Previous to this the Order had not, as a national body, undertaken educational work, although individual councils had encouraged the study of history and Christian doctrine by offering prizes to successful essayists in parochial school contests, and also by founding scholarships in the academic departments of some of the larger Catholic schools. Practiced only to a limited extent in the Order's early years, this formed, nevertheless, a stepping stone to higher efforts, which began with the movement for the support of the Catholic University.

In the first years of its growth the Order's energies had been mainly employed in carefully working out its own extension. There were enthusiasts who, stimulated by the surprising manner in which Columbianism flourished wherever it was introduced, ardently desired the Order to plunge, before it had really reached robust youth, into undertakings of national scope; but the caution that has marked every administration of the Knights of Columbus protected the Order from rash enterprises which, however benevolent, might have proved too much for its strength, and, in some instances, have set a precedent of failure.

In 1901 the juncture of two great needs brought about the Order's first decision to embark upon what might be called its career of public service. Impartial investigation and presentation of American history was felt to be seriously lacking, the Catholic University of America was threatened with financial embarrassment, and it was apparent that support of the University could be made to contribute towards the advance of American historical science.

The Catholic University represented the ideals of the Catholic hierarchy in higher education and in the aspirations of the most cultivated of the laity. It had been founded under the most favorable auspices. In every country in which there is a large Catholic population there always comes a time when the desire for the higher education of the clergy becomes acute and the Catholic Church, no matter how poorly she may be circumstanced in temporalities, no matter under what difficulties her adherents must struggle to support her, invariably seeks to give the highest possible education to those who are called to the priesthood. A recent example in her history is the foundation of the famous University of Louvain. A group of distinguished prelates, including His Eminence Cardinal Gibbons, Bishop Spalding, of Peoria, Archbishop Ireland, of St. Paul, Bishop Keane, of Richmond, Archbishop Riordan, of San Francisco, and the present Bishop of Richmond, then Rector of the American College at Rome, had conceived the idea of petitioning the Holy See for the establishment of a university in the United States which should supplement the training of the seminaries. In an address which afterwards became almost as famous as Cardinal Newman's *Idea of a University,* Bishop Spalding aroused not only the enthusiasm of Catholics, but the admiration of intellectual non-Catholics. A well-known college president, having read Bishop Spalding's address on the ideals of this university, said: "The Catholic Church in the United States has at last found the only means by which men of my class may be led to consider her claims; that is, she is about to offer a concrete proof of her claims that she is the intellectual light of the world."

The only two of the group who were most responsible for the creation of the University, now living, are Cardinal Gibbons and Bishop O'Connell, of Richmond. They represented the majority of Catholics, priests and laymen, who were carried away by their enthusiastic optimism; but to many it seemed as if the University were only a dream, incapable of being realized. Cardinal Gibbons threw all his energies into the project. Bishop Keane was elected Rector, and he at once proceeded to gather about him a corps of professors drawn from every great university that could yield one. The promise of the University, so far as ecclesiastical education was concerned, was so hopeful that the hierarchy determined to found departments for laymen which should be purely graduate. This was a movement so bold and considered so impractical that every great university in the country looked on it with interest, approval, and even a certain envy. Johns Hopkins had attempted to form a purely graduate school and had been obliged to surrender to circumstances; even Clarke University was obliged to compromise. The whole intellectual and university world in the United States watched the experiment and hoped, from an academic point of view, that it would succeed. The Catholic University at once, owing to the position of its professors in the academic world, was welcomed into the most exclusive fields of American-European scholarship.

It was a foregone conclusion that the proverbial generosity of the Catholic public would second the efforts of the hierarchy, and the future of the University seemed assured, when, in one of those local crises depending on real estate investments in which fortunes are suddenly made or lost, the treasurer of the University, to whom, owing to his high character and reputation, the greater part of the funds of the University had been entrusted, made an unfortunate miscalculation. It was then that the Knights of Columbus came to the assistance of the University, to the best of their ability.

Bishop Conaty, of Los Angeles, had, in the early part of Edward L. Hearn's incumbency of the Supreme Knightship, suggested to him the feasibility of the Order's endowing a Chair of American History at the Catholic University. The Very Rev. Dr. P. J. Garrigan, afterwards Bishop of Sioux City, Iowa, and then Rector of the University, addressed the National Convention in New Haven in 1899, repeating Bishop Conaty's suggestion. The Knights generally felt that action should be taken towards furthering the study of American history. Old prejudices were continually appearing in works of history used as text-books in the public schools, thus propagating them to the detriment of religious peace. It was urgent that an impartial and scientific study should be financially supported.

Dr. Garrigan's proposal was unanimously accepted by the Supreme Council. " We ask you to join hands with us," he said, " in correcting the many errors which have been spread abroad for the last hundred years, here and elsewhere, about our Church, our Faith and our people, to clear away the clouds that have been hanging over us for the last century, and to bring the truth to the light of day, so that all men may place us where we belong."

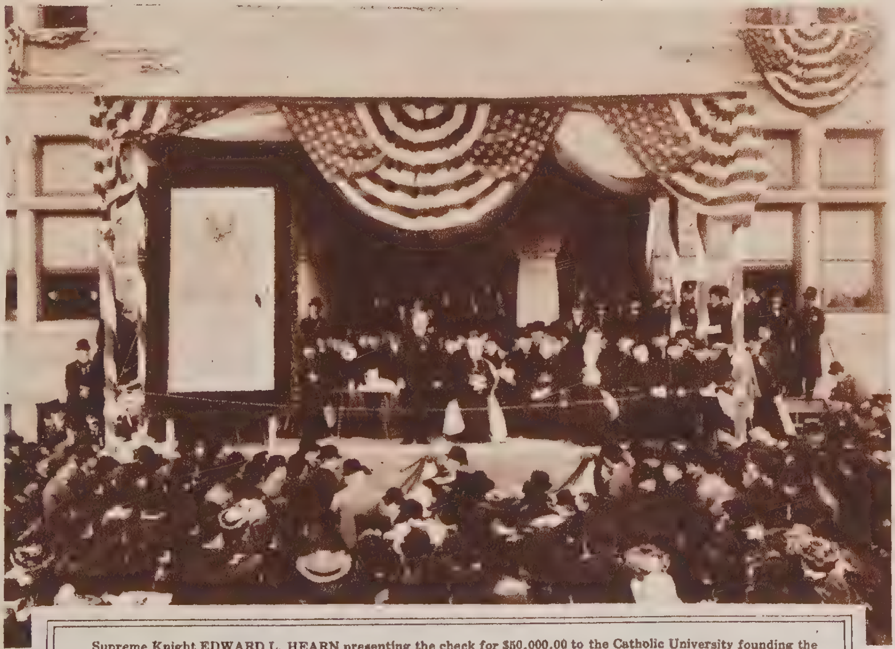
Three of the most influential members of the Order — Messrs. Joseph C. Pelletier of Boston, C. A. Webber of New York and James A. Flaherty of Philadelphia, were constituted a committee to manage the collection of a fund of $50,000 to endow a Chair of American History at the University. Through repeated appeals in *The Columbiad* and diligent canvassing of members through their councils, this committee was finally able to report to the Board of Directors that the total of $50,000 had not only been collected, but exceeded. The time taken to collect this fund — five years, from the spring of 1899 to the spring of 1904 — seems long in the light of present-day accomplishments; but when it is recalled that this was the first experience of the Knights of Columbus in the launching of a large enterprise, that the membership numbered less than 50,000 when the movement began, and only 110,000 when it was successfully completed, and that the process of the Order's development — principally into mid-West and far West territory — called for large inroads into its resources and the resources of individual councils, the merit of the achievement can be better appreciated.

It must be frankly stated that there seemed, at first, a lack of realization of the significance of the task, but this the committee in charge of the campaign for the fund overcame by persistent propaganda. Demands upon Catholic resources were then relatively greater than they are today. Furthermore, general publicity, as scientifically applied to fund drives, was then only in the first stages of development, and was rather distrusted by Catholics, traditionally conservative. Continued emphasizing of the

CHARLES H. McCARTHY

A typical building of the Catholic University

EDWARD H. DOYLE



Supreme Knight EDWARD L. HEARN presenting the check for $50,000.00 to the Catholic University founding the K. of C. Chair of American History

great opportunity offered the Order gradually brought the entire membership to a correct valuation of the project to which they were committed. Working with as much skill as industry the committee at length brought about a rivalry among the councils to be the first to obtain their quota of the fund, and finally the money was collected, with an excess of more than three thousand dollars. It can be said, without in any degree slighting the important character of the foundation, that the Knights, in another direction, had achieved a success as significant as the collection of the fund, by discovering the processes through which Catholic interest, once created in favor of an enterprise, could be held until a definite end was accomplished.

In all records of endeavor crowned with success, the ruggedness of the path of the toiler is lost in the brilliance of the goal achieved. Those not actively engaged in this, the Order's first educational fund campaign, can little realize the arduousness of the task which was finally completed in March, 1904, after sixty months of unremitting effort.

On April 18th of that year the Knights won, for the first time, recognition as patrons of higher education when Supreme Knight Hearn presented to the Chancellor of the Catholic University, His Eminence Cardinal Gibbons, the check for $50,000 founding the Knights of Columbus Chair of American History. Thousands of Knights from every State in which the Order was then operating, were present. It is estimated that, in all, over ten thousand persons witnessed the ceremonies. Cardinal Gibbons was the central figure, presiding upon a dais surrounded by some of the most eminent dignitaries of the Church and the faculty of the University. Archbishop Ryan made the invocation and Monsignor O'Connell, the Rector, spoke the address of welcome, in which he declared to the assembled Knights: "You have erected within the walls of this institution a monument to your organization that will tell to ages to come, while the granite abides, what sentiments of faith, of patriotism and of culture animated the Knights of Columbus of the present generation."

After Supreme Knight Hearn had presented the check Cardinal Gibbons delivered a brief speech of acceptance, expressing his personal gratitude and the gratitude of the University. "Gentlemen of the Knights of Columbus," he said, "you do not possess royal titles, nor regal purses, but you have proved today that you possess royal hearts, and deserve the noble title which you bear. May you increase in numbers and usefulness, and may you continue to merit in the future, as you have deserved in the past, the confidence and support of the prelates and clergy of the United States. Let your motto ever be, 'Loyalty to God and Country.'"

Bishop Garrigan followed the Cardinal with a brief address in which he outlined the story of his connection with the movement for the fund, and Hon. John J. Delaney, Past State Deputy of New York, concluded the ceremonies with a masterful oration on the educational aims of the Order. On the following day President Roosevelt took occasion to congratulate the Knights upon their achievement when he received a large delegation of members and their wives.

The check itself was a richly illuminated parchment carrying the names of the councils contributing to the fund. These were arranged in order according to the average amount, per member, contributed. Duquesne Council of Pittsburgh headed the list, being followed by Lowell Council of Massachusetts, Manhattan Council of New York City, Admiral Dewey Council of Brooklyn and Butte Council. The Catholic press fully reported the event and the secular papers gave it generous notice. The exact sum collected was $53,042.11, the balance over $50,000 being devoted to the purchase of books to assist in making the foundation effective.

With this as a landmark in their history the Knights were ambitious to become more active in the promotion of higher education. Each member felt the interest which a man always feels in having helped to further a great cause. The statements occasionally published in *The Columbiad* by Dr. Charles R. McCarthy, Professor of American History at the Catholic University and author of *A School History of the United States*, on the Knights of Columbus foundation, were read eagerly by the members. The knowledge that they had enhanced the dignity and usefulness of one of the nation's leading educational centers created the desire to render further assistance. In 1907, Archbishop Glennon, representing the Catholic hierarchy appeared before the Supreme Council at Jamestown, Va., and delivered in the name of the Chancellor and Trustees of the Catholic University, an appeal to the Knights to raise $500,000 as an endowment for the University. Previously, in a letter to Supreme Knight Hearn, the Archbishop had outlined the crisis that had come in the affairs of the University and called upon the Knights of Columbus for aid. The Archbishop's letter, of first historical interest, merits presentation in full:

ST. LOUIS, MO.,
July 18, 1907

EDWARD L. HEARN,
Supreme Knight, Knights of Columbus,
New Haven, Conn.

MY DEAR MR. HEARN:

At the meeting of the Trustees of the Catholic University of America, held April the tenth, nineteen hundred and seven at Washington, D. C., there being present the Archbishops of America, who are ex-officio Trustees, together with some of the Bishops, notably Bishops Maes and Harkins, and Messrs. Bonaparte, Jenkins and Crimmins, the question of the finances of the University was discussed and various recommendations made in regard to the adjustment and satisfactory development of the same.

This plan was finally adopted upon motion of the undersigned, that, whereas, the funds now invested for the benefit of the University amounted to five hundred thousand dollars; that within five years an additional sum of two hundred fifty thousand dollars would be available, from the collections annually taken up in the various dioceses; and in the opinion of the lawyers of the University, the minimum amount to be derived from the Waggaman Estate will be three hundred thousand dollars, making the total endowment of the University, one million fifty thousand dollars. As the present running expenses of the University are about seventy thousand dollars a year, there would be necessary to produce this revenue, a sum of one-half million dollars in addition to the above stated endowment, making a total of one million five hundred thousand dollars, which at current interest rates could safely produce the desired seventy thousand dollars.

To raise this additional one-half million dollars, it was still further urged by the undersigned, that the amount could be raised by the Society of which you are the honored Head; and this resolution was unanimously favored and passed by the assembled Trustees. His Eminence, Cardinal Gibbons, appointed the undersigned, together with the Archbishops of Dubuque and Milwaukee to act upon the same. Consequently, I have the honor of addressing you in reference to the above, and will state frankly my motives in proposing it to the Trustees and their evident reasons for passing it.

It is known to the Archbishops and has been frequently urged by representatives of your Society that you always stand ready to work for the Church, and to do so intelligently and efficiently, but, whereas your pronounced intention has been often asserted and no object worthy enough, definite enough, and Catholic enough, has been laid before you, consequently your efforts have been localized and set in varying channels, all of which, of course, were quite commendable and evidenced the devotion of individual Chapters. Furthermore, various appeals have been made to you in National Conventions, which were the expressions of individual zeal and personal opinions. Each diocese, each parish and each charity makes and has made its own claims and your Organization has faithfully responded.

My purpose was to, as it were, centralize your Catholic activities and place before you an object Catholic and National at the same time; and fuse the activities of your Society into one grand movement that would stand out at the head of all the Catholic, National and Charitable movements of the United States.

To raise one-half million dollars, the members of your Society would have to contribute, on an average, fifty cents a year for five years, at the end of which time, your two hundred thousand members would have an endowment of five hundred thousand dollars to present to the Catholic University of America.

The resolution furthermore included the purpose of allocating this fund to the one hundred dioceses of America. And while the individual dioceses might not elect to avail themselves of the free place thus accredited to them, yet the endowment would continue the University work in a thoroughly solvent condition. Furthermore from your generosity, there would be a stated condition of success given the Divinity Department of the University, as the purpose of the resolution was to dedicate this endowment to the Divinity Department alone. Our argument was that on the success of the Divinity Department, the other departments would follow suit and develop proportionately.

Some of the Trustees were in favor of inviting other Catholic Societies but the majority voted to leave the matter in the hands of our Committee and your Organization was the only one named or discussed.

I am aware that if you were to undertake this work, many local activities would have to be held in abeyance for the time and that local criticism might arise. For instance, in our own Archdiocese, we are now building a great Cathedral and I have the unsolicited allegiance and financial support of the local Chapter of the Knights of Columbus. Elsewhere similar local activities and sympathy prevail, but I feel sure that this other, which comes with the united approval of the American Hierarchy would prevail over such local activities. And again, from your standpoint, there is more significance, definiteness and a corresponding amount of approval to be obtained by you in working towards one, national Catholic purpose, giving you the position your friends believe you entitled to, namely, the leading Catholic Society of the leading Catholic people of the United States.

Lastly, the strategic value as silencing criticism that appears here in America unjust, and upbuilding your good name everywhere, is quite clear.

I would like to hear from you so that I can report to the members of our Committee and take further action as your letter or their suggestions may direct.

In the meantime, I remain, with all good wishes,

Sincerely yours,
Signed — JOHN J. GLENNON,
Archbishop of St. Louis.

This proposal was a profound surprise to the Knights, who were none the less gratified by the esteem in which they were held by the hierarchy. The Board of Directors, interpreting the attitude of the rank and file, were animated by a desire to do something on a large scale for the University, but they had not imagined that a request would be made for so large a sum. With a membership of little more than 150,000 the *per capita* contribution for the $500,000 endowment approximated $4 per member. Serious doubts were entertained as to whether the sum could be raised. But the Knights dismissed their doubts. In executive session it was voted unanimously to accept the hierarchy's request as a command. The Order cheerfully committed itself to the colossal task. An arrangement with Cardinal Gibbons giving the Knights fifty scholarships in perpetuity, one for each $10,000, was considered a generous return for their offering on behalf of the University, and a committee was named by the Supreme

Knight, headed by Mr. Thomas P. Fay, of Long Branch, a Past State Deputy of New Jersey. The duty of this committee was to find out how the sentiment of the majority of the councils lay regarding the character and distribution of the scholarships guaranteed through the proposed fund.

Unexperienced in the conduct of such a task and diffident as to the prospect, the Board of Directors considered ways and means for the raising of the fund. The committee headed by Mr. Fay reported to the Supreme Council in St. Louis, 1908, that sentiment throughout the Order was cordially behind the project, although there were differences of opinion as to how the scholarships should be distributed, some holding that each council contributing to the fund should have the right to name a scholar, after due examination, a process at that time considered impractical, and subsequent experience has justified this conclusion. A recommendation of the committee was to the effect that the Order's constitution should be revised to permit taxation for the fund; but this was deemed inadvisable, as it was felt that the money should and could be raised without that.

With an official journal reaching every member of the Order every month, and with support from the Catholic press and occasional mention in the columns of the secular press, it was felt that sufficient publicity could be obtained to keep alive the interest of the membership in the movement. A committee was named to have full charge of the campaign, Mr. Edward H. Doyle of Detroit, being Chairman, Mr. Philip A. Hart of Bryn Mawr, Secretary, and Mr. Festus J. Wade of St. Louis, Supreme Knight Hearn being a member, ex-officio. Mr. Wade later resigned, being succeeded by Mr. Joseph M. Byrne of Newark, N. J. The cordial support of the hierarchy warranted confidence in the result of the campaign, although the fact was always borne prominently in mind that the appeal would be restricted to members of the Order.

In January, 1909, the Board of Directors decided to finance the campaign, $25,000 being appropriated for the expenses of the committee. The movement was pushed forward and councils in all parts of the country made response to the vigorous appeals circulated through the mails, in the official journal and in the Catholic press. The campaign became the paramount topic of discussion at council meetings, and in the spring of 1909, when the State councils convened, each State Deputy made it the central theme of his annual report. When *The Columbiad* reported that some of the first subscriptions came from councils in Canada — a country foreign to the scope although not to the purpose of the University — the effect was electrical. Again, rivalry began between councils to have their full, theoretic quota first in the hands of the Supreme Secretary. When the Supreme Council assembled in Mobile in August, 1909, the committee was able to report that 830 councils had responded to its appeals, each with a sum representing a substantial portion of its hoped-for contribution. This report stimulated interest to a high pitch, so that by February, 1910, the fund was growing at the rate of $17,000 per month. Reinforcements came through the efforts of another committee, that on Catholic Higher Education, appointed by the Supreme Council. Dr. James J. Walsh was Chairman of this committee, his colleagues being Professor James C. Monaghan and the Reverend Dr. John T. Creagh. At each Supreme Council meeting, until their disbandment in 1913, the Committee on Catholic Higher Education reported the results of their diligent research and investigation to the delegates. Among many other interesting phenomena this committee found that there were, in the United States, 44,000 religious engaged in educational work, teaching in colleges and universities as well as in parish schools, on the moderate basis of $750 yearly salary for each religious. It was estimated that $30,000,000 a year would be required to pay them — a sum greater than the interest on the combined endowments of secular universities at that time. The committee reported fully on the curricula of Catholic colleges and on many cognate matters. Its labors served to instruct the Knights in the need and nature of their great undertaking, and, incidentally, to provide much valuable information to educators everywhere.

After encouraging progress in the early months of 1910, subscriptions to the fund began to lag, although over 1,200 councils had responded with partial contributions, payment being extended over a period of two years, by the end of the year.

In 1911 the committee reported to the Supreme Council at its meeting in Detroit in August that year that $293,557.51 had been raised, 199 councils having entirely discharged their obligations, Pennsylvania heading the list of states with 36 councils. The final drive was launched, and a year later, at the Supreme Council meeting in Colorado Springs, the total had reached $412,503.16, only $6,647.50 remaining unpledged and $87,416 unpaid on pledges. The Finance Committee of the Board of Directors, entrusted with the fund, had invested the portions collected so that an average yield of 4.20 per cent was received. By July, 1912, the councils in Colorado, New Hampshire, Vermont, Utah, North Carolina, Cuba and the Canal Zone, had paid in full. At the State Council meetings in 1913, special effort was urged by all State Deputies whose jurisdictions had not fully subscribed, with the result that the end of the year found the fund subscribed to the last dollar.

On January 6, 1914, formal presentation of the fund was made by Supreme Knight Flaherty before a distinguished gathering at Cardinal Gibbons' residence in Baltimore, Monsignor Shahan, the Rector of the University, Archbishop Prendergast of Philadelphia, and other prelates and a committee of the Supreme Board of Directors and Messrs. Boyle and Hart of the Educational Committee being present. The $500,000 was delivered in the form of first mortgage, underlying bonds.

In his address accepting the endowment, Cardinal Gibbons declared, "The Knights of Columbus take their place this day in the foremost rank of the benefactors of humanity. What was formerly done by the great ones of this earth, the creation and endowment of the highest institutions of learning, and what in our own times has been the privilege of wealthy individuals, has, through the Knights of Columbus been accomplished for the first time by the corporate efforts and sacrifices of Catholics associated for the highest interests, religious and civil." Mgr. Shahan added the gratitude of the faculty to that of the Chancellor when he declared: "No words can carry the message of gratitude due the Knights of Columbus for the great work they have done in the face of the world by founding in the Catholic University at Washington fifty graduate scholarships for young laymen. When every proper memorial of the noble deed has been set up, it will still be true that time alone can create and reveal its fitting reward — the men who in the next generation will be at once the product of this generous foundation and the heralds of its timeliness, its power and its varied service to the common cause of religion and country." Similar words of praise were received from prelates who could not personally attend the ceremony.

Supreme Advocate Pelletier submitted to the authorities of the University a plan for the distribution of the scholarships, which called for competitive examinations in different parts of the country, these being arranged so that all sections would have an opportunity to be represented by selected candidates. The agreement entered into between the Order and the University stipulated that the fifty full scholarships, each scholarship including tuition, board and lodging during the academic year, were for courses of study for Masters' and Doctors' degrees (except in law, medicine and theology) but only for lay students holding the degree Bachelor of Arts or Bachelor of Science or its equivalent. It was specified that preference be given to Knights of Columbus and their sons, and that every incumbent be compelled to take at least one course in the Department of American History. It was agreed also, to award the scholarships becoming vacant during the academic year to the nominees of Cardinal Gibbons, and upon his decease to nominees chosen in whatever manner the University and the Order's Board of Directors might determine. In this connection Past Supreme Knight Hearn had declared that devotion to Cardinal Gibbons, quite as much as any other consideration, had impelled the Knights to make the endowment.

One great attraction of the scholarships which the University offered the Knights of Columbus was that they were not purely academic in the sense of dealing with what are called the Classics. While the University strongly emphasized, more strongly, perhaps, than almost any other American university, the necessity of Classical culture, it had from the beginning taken into consideration the changing conditions and the needs of our time. The ideals of the Renaissance were no longer the ideals of the well-equipped modern educator. Therefore the Catholic University had made ample provision for the teaching of those sciences which must be part of the equipment of any very well educated man of today. The value of its courses in the science of political economy might be gauged by the fact that Dr. Carroll Wright, Dr. Charles P. Neill, the Reverend Dr. William Kerby and the Reverend Dr. John A. Ryan were among the professors in this department, and with Dr. Thomas Bouquillon formed a group most attractive to all serious students. The Department of Physics was in charge of Dr. Shea, of Harvard and Berlin; Chemistry, which achieved a great reputation during the war, was under the direction of the Reverend Dr. Griffin, formerly of Johns Hopkins.

The names of the Reverend Dr. Edward A. Pace in Psychology and of the Reverend Dr. Shields in Pedagogy need only to be mentioned to show the quality of the scholarship in their departments. The University, in fact, formed an admirable synthesis between the best traditions of classical times and the advantages of the most modern research. It is probably the only university in the country where a system of philosophy pure and simple was substituted for the usual course in the history of philosophy which it was popular to offer. Here the despotic principles of Hegel and the much-overrated school of modern German philosophers were not slavishly followed, and the Knights of Columbus soon discovered that the courses of the University were not only attractive to the student who worked for the sake of knowledge, but useful to the man who, forced into practical life, must make his way in the world.

Approximately one hundred young men have, so far, enjoyed the scholarships.[1] They have gone to Washington from all parts of the United States and Canada, graduates of practically every well-known American and Canadian Catholic college. These young men, thoroughly trained in science, philosophy, and letters, have gone out into the world equipped better, perhaps, than any body of laymen, to take their part in public life. Many of them have become professors in other universities; all of them have, from the day of graduation, given substantial evidence of the value of higher training. The Fellows of the Knights of Columbus Catholic University Endowment, a body formed by these men, knits them together in an effective union, so that, through the frequent exchange of ideas and experiences they are not only able to continue in after life the benefits of the university training in their private careers, but are able to increase, through united thought and action, their usefulness as citizens.

When war became inevitable in the early Spring of 1917, Bishop Shahan placed all the facilities of the Catholic University at the disposal of the government, President Wilson acknowledging this act in a gracious letter of thanks. The Knights of Columbus scholarships were naturally affected because the majority of the scholars were of military age. The first Field Secretary appointed to do the Order's war relief work was Mr. Clarence E. Manion, a Knights of Columbus scholar. Others of the scholars became secretaries, afterwards enlisting in the Army, as did Manion. Playing well the part their sense of duty impelled them to take in the war, these young men are admirably equipped and creditably eager to contribute their share towards the solution of the problems of reconstruction.

This endowment stands as the greatest lay achievement for American Catholic education and its effect is augmented by the action of individual State Councils of the Order in supporting scholarships for worthy and ambitious youths. As long ago as 1898 the State Council of Massachusetts, on the death of Supreme Knight James E. Hayes, founded a perpetual scholarship in Boston College to his memory. The Michigan Knights have for many years maintained free scholarships in Detroit University; the New Jersey Knights in Seton Hall and St. Peter's Colleges; the New York Knights in St. Bonaventure's College and other schools; the Missouri Knights in St. Louis University (the State Council of Missouri has recently erected a magnificent home and club building for students of the State University at Columbia); the California Knights in Santa Clara University; the Texas Knights in Dallas University, and so on through the country scores of young men annually receive undergraduate scholarships through State Councils, many of these providing for board and lodging and books as well as for tuition. Indeed, but recently the Texas State Council underwrote a prospective fund of $200,000 for Dallas University.

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[1] See Vol. 2 for complete list of holders of Knights of Columbus Graduate Scholarships in the Catholic University of America.

Supplementing this, the Knights have taken a wise and progressive step in regard to their co-religionists who attend State universities. At State College, Pennsylvania, the State Council built, in 1914, by subscription restricted to the membership of the Order in the State, a Catholic chapel for which a well-known architect graciously donated his services. In Wisconsin the Knights did the same thing at Madison; in Minnesota and elsewhere the Knights helped to maintain a Catholic chaplain for their co-religionists attending State universities. The Ontario Knights, in 1912, at the suggestion of their State Chaplain, the Right Reverend Bishop Fallon of London, voted to tax themselves for a number of years to provide $40,000 with which to furnish books to the parochial schools of the province. As Past Supreme Knight Hearn so well expressed it, "Educate the Young" has been emblazoned on the banners of Columbianism, and in a thousand minor ways the Knights of all jurisdictions have contributed to the cumulative effectiveness of the Order's national efforts for higher education.

The work was not restricted to the young, nor to the promotion of academic training. Through the Catholic Truth Committee of their Supreme Board the Knights, by undertaking to circulate the Catholic Encyclopedia, rendered most substantial aid to the spread of accurate knowledge. While Catholics, as a rule, may be familiar with the truths of their religion and able to explain these truths, there are so many questions in which religion, politics, ethics and sociology are so closely intermingled that an advanced and special study is, even among the best instructed, a necessary and valuable thing. The Reverend John J. Wynne, Editor of the Catholic Encyclopedia, at the meeting of the Supreme Council in Detroit in 1911, placed before the delegates the claims of that unique thesaurus of research applied by Catholics to all the departments of human knowledge. The result was a unanimous decision to promote to the utmost its circulation, the aim being to induce each member to place the Encyclopedia in his home. The columns of *The Columbiad* were thrown open to appeals by the Catholic Truth Committee, which announced that a Knights of Columbus edition of the Encyclopedia, produced at a price within the reach of all, was available to members of the Order. The response to these frequent appeals was most gratifying, thousands of sets being sent to all parts of the United States and Canada, many of them to places the most remote from centers of culture. The work of the Catholic Truth Committee in conducting the campaign, through subordinate councils, to have the Encyclopedia placed in public libraries, together with the raising of the $500,000 endowment fund and national lecture movement, all stimulated the interest of the members in intellectual progress to a degree which surpassed the highest expectations of those who initiated the movement.

There can be no question but that these sterling achievements gave the Order a prestige that it could never have attained by restricting its activities to ordinary channels of development as a fraternal society. In the words of the Baltimore *American,* the Knights' accomplishments were "of deep interest, not only to all directly concerned, but to the whole country;" furthermore, they provided a sure background for the confidence the Knights displayed in preparing and launching a most ambitious program for their share of the fulfilment of the immense task of reconstruction and education which confronted the nation at the close of the Great War.

CHAPTER XI

ALLAYING RELIGIOUS PREJUDICE

PREJUDICE against Catholics declined in the decades following the so-called "Knownothing" movement until another wave arose of lesser proportions in the A. P. A. attempt to crush American freedom of religion. It is a singular fact that the rise of the Knights of Columbus accompanied the growth of the A. P. A. movement, and while the natural good sense and the spirit of fair play of those of our compatriots whom the A. P. A. aggression was supposed to influence, gradually suppressed it, the Knights of Columbus increased in proportion as this baleful prejudice became less and less effective. Yet in certain sections of the country bigotry continued and continues to be felt. The insolent activities of *The Menace* still corroborate the prejudice of the ignorant and encourage the malice of that propaganda, not, it is insinuated, unconnected with the desire of our late enemies across the Atlantic to sow hatred and dissension among American citizens.

It can be admitted, after a general review of religious interrelations, of early years of the second decade of the twentieth century, that prejudice had, in a large measure, lost much of its virulence, although there are records enough of violent ebullitions expressed in social and political action. But frequently, and in sections of the country so geographically situated that the entire nation was subject to these outbreaks of prejudice, surprising attacks would be made upon Catholics, sometimes by individuals, sometimes by self-styled " patriotic " organizations. Usually these attacks were directed, not against Catholic theology or theologians, but against good citizens who happened to profess Catholic theology and to respect Catholic theologians. It even developed, in the course of investigation of these outbursts, that they were the products of malicious and ignorant professional prejudice-mongers. The skill which these foolish people showed in their propaganda seemed to be directed by un-American influences accustomed to intrigue, guided by the Machiavellian motto, "Divide and Conquer."

The professionalism introduced into the propagation of religious prejudice is pointedly illustrated by the story told of the unemployed person who replied to one of the innumerable advertisements for "agents" in a New York newspaper. He was given his choice between two opportunities described, by the optimistic although not too scrupulous advertiser as "sure-fire" moneymakers; he could either wear asbestos sandals and tread live coals (within a small wire enclosure charged with electricity to keep off the too curious) while he demonstrated and sold liquid hair-straightener in regions inhabited principally by colored people, or he could accept an up-state assignment for a series of lectures in the role of an ex-priest!

For years the Catholic people of this country and Canada suffered misrepresentation and even proscription in matters where this could be done without any obvious denial of their civil rights. It was a common thing to find advertisements for employees so worded as not to appear to insult the professors of any religion, but rather amusingly camouflaged in the phrase, "No Irish need apply"— in the eves of the A. P. A. Irish and Catholic were synonymous.

There would be outbursts, usually from evangelical pulpits, but not infrequently from pulpits reputedly fashionable, against some Catholic practice or personage. It would not be difficult to select a representative newspaper in nearly every part of the country in whose columns religious controversy has been hotly waged. Now it is a tradition in the journalistic profession that an editor can commit few errors more grave than that of permitting his paper to be the rostrum for religious debate.

This tradition provides a hint of the general condition of the public mind on religious questions during the past twenty or thirty years. Rude anti-Catholic campaigning has shocked broad-minded citizens times without number in the memory of the present generation; but the violence of many of these attacks worked their own defeat. What has always presented a serious problem is the latent, what might be called the polite, prejudice against things Catholic that exists in the minds of millions of otherwise broad and cultured citizens. This can only be excused by the fact that until modern research made history a science, English history was very largely a conspiracy against truth.

This class of our fellow Americans, always large, would be shocked, almost as much as their Catholic fellow-citizens by those brutal exhibitions of bigotry which take the form of attacks on the celibacy of the clergy or the chastity of the sisterhoods. Their disgust is attributable to the fact that they regard such bigotry not so much as un-Christian as un-American. Yet these same people, doubtless in all good faith, are biased in many respects against their Catholic fellow-citizens. They imagine that the Catholic parochial school system is not altogether innocent of sinister motive and they are not quite free from the suspicion that the Catholic hierarchy is seeking, through channels so extremely subtle that they cannot clearly indicate, let alone define them, to control the political destines of the nation.

Perhaps the prejudice of persons of this class — what might be termed the great, non-Catholic middle class, has something to do with the assumption that the poor are principally Catholics. Of course, if this were true it would simply be an additional condition of virtue to whatever other Catholics, as a class, possess. A large percentage of our immigrants have been Catholics and are Catholics — so are a large proportion of the educated and cultivated classes in our country.

It was " to study the causes of, investigate conditions of and suggest remedies for the religious prejudice that has been manifest through press and rostrum in a malicious and scurrilous campaign that is hostile to the spirit of American freedom and liberty, and contrary to the Divine law —' Thou Shalt Love Thy Neighbor as Thyself ' " that the Supreme Council of the Knights of Columbus, at St. Paul in 1914, created the Knights of Columbus Commission on Religious Prejudices. This commission had, as its chairman, Mr. Patrick H. Callahan, of Louisville. The first Vice-Chairman was A. G. Bagley, of California, who resigned in May, 1916, and was succeeded by the Honorable Charles J. Dougherty, of Montreal, Minister of Justice of Canada. Other members of the Commission, who served from the time of its formation until its disbandment in 1917, were the Honorable Joseph C. Pelletier, of Boston, the Honorable Joseph Scott, of Los Angeles, and the Honorable Thomas A. Lawler, of Lansing, Mich.

The Supreme Council appropriated $50,000 to defray the expense of operation of this commission, the money being equivalent to a research endowment. The obvious need of the work inspired an enthusiasm on the part of those participating in it which supplied, in a large measure, effectiveness in action in spite of lack of previous experience in such an undertaking. For the first time in the history of the United States, and, for that matter, perhaps for the first time anywhere, a body of laymen had launched an organized effort to investigate and allay religious prejudice. It struck a new note in Catholic social activity, and but for the vast events of the war then waging it would have attracted wide-spread national interest. As history runs, the work of the commission has resulted in much important knowledge regarding the sources and action of prejudice.

The Commission operated from Louisville through the widely ramified and well unified system of Knights of Columbus subordinate councils. Its task was to direct what might be termed defensive and offensive warfare against the stirrers-up of religious prejudice. With carte blanche on the space of *The Columbiad,* the official journal of the Knights of Columbus, the Commission was at once provided with an indispensable arm — national circulation for its discoveries of this un-American disease and prescribing remedies. With members in councils everywhere on the alert for evidences of prejudice either in print or speech, the Commission was the recipient of a continuous stream of intelligence. If an anti-Catholic address was made in Ohio, or a Pope-baiting article was printed in a California newspaper, the Commission was informed and promptly measures, gentle but firm, were taken to secure a correction of whatever false impression had been given. A comprehensive mail service was instituted by which correspondents throughout the country were kept informed regarding the things Catholic that were subject to attack; anti-Catholic journals were carefully studied and anti-Catholic agitators carefully followed, and means of peacefully but persistently correcting their perversities, in so far as this could be done through the press and public speaking, were devised and put into effect.

Chairman Callahan had the happy thought to invite representative men of all denominations to sit with the Commission at its various meetings in different parts of the country and advise the members not only negatively, in the matter of allaying prejudice in certain sections, but positively, suggesting ways and means to promote harmony between Catholics and their fellow-citizens, principally through the activities of subordinate councils of the Knights of Columbus. This plan proved successful, bringing the committee the advantage of the viewpoint of many of the best Protestant minds.

From the headquarters of the Commission a constant stream of informative and corrective literature flowed all over the country, and while it is true that part of this effort did not bring results in direct publicity, yet none of it was wasted. Talkers and writers and editors who had, either in malice or ignorance, spoken ill of their fellow-countrymen of the Catholic faith, were certainly inclined to have a more healthy respect for the Church when they found their mail bringing a logical reminder that they had strayed, perversely or otherwise, from the truth. Hundreds of editors throughout the country have experienced the surprise of opening an envelope from the Knights of Columbus to find a courteous letter informing them that their journal had been, consciously or otherwise, guilty of inaccuracy or injustice. Where the editor was honest, he invariably allotted the correction as much space as the error. Hundreds of speakers who uttered profound and often mischievous falsehoods concerning Catholics or the Catholic faith, were similarly surprised through the mails. It is not on record that they retracted as readily as the editors.

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

ADMIRAL WILLIAM S. BENSON

H. E. CARDINAL MERCIER

HON. JOHN D. RYAN

KING ALBERT of Belgium

HON. E. N. HURLEY

WORLD-FAMOUS MEMBERS OF THE KNIGHTS OF COLUMBUS

But they, at least, had a lively sense of anticipation that if they ventured careless and damaging remarks in future talks, they would render themselves liable to further correction, with the possibility of legal entanglements.

When it was found that, in cases of aggravated prejudice, correction by mail was no corrective, the Commission on Religious Prejudices resorted to personal contact. Visits were paid, either by commissioners or duly appointed agents of the Commission, and the gentleman in error was politely questioned regarding his alleged facts. Only on one occasion, an interview with a Protestant bishop in Buffalo, did this method result in an ungentlemanly rebuff. Usually, while it did not necessarily bring the rash talker to see the error of his ways, it at least convinced him that others were on the alert to unravel his embroideries on the truth.

" Wipe it out, root and branch. It is only a political machine looking for power and aggrandizement. It is not religious. It is seeking nothing but temporal power."

This, the statement made by the Protestant bishop referred to, is the type of intemperate harangue which the Knight of Columbus Commission on Religious Prejudices sought to remove from the public ear. In Buffalo had been experienced one of the most disgraceful ebullitions of religious bigotry on record in the form of speeches and writings. One hundred leading Catholic and non-Catholic residents of the city issued an "Appeal" to their fellow-citizens for a common-sense consideration of religious interrelations, and this appeal, aided by direct work of the Commission, resulted in allaying the tide of prejudice that had swept over the city.

Buffalo was not alone in experiencing this phenomenon. Hardly a large city or country town in the Union was free from symptoms of the disease. Especially rampant in the State of Georgia, where an embittered and notoriously clever anti-Catholic publicist held sway, the anti-Catholic campaign of bigotry resulted in the birth of one of the most promising organizations yet originated in Catholic circles. The Catholic Laymen's Association of Georgia, composed of leading Knights of Columbus, was formed, and from the sparse Catholic population of that State a substantial sum was raised and augmented by a very generous contribution from the Committee on Religious Prejudices, to carry on a counter-campaign of paid advertising in the Georgia press. In these advertisements explanations were made of those Catholic doctrines and practices that are most attacked and misinterpreted. Under the guidance of the Commission on Religious Prejudices the Laymen's Association achieved definite educational effects, and the war aided in both a positive and negative manner. The patriotism of Georgia Catholics, who enlisted for the war, supported the selective service law and all other war measures and subscribed generously to all war relief funds, was contrasted with the almost rebellious attitude of the protagonist of bigotry in Georgia, who rashly undertook to defend those who broke the draft law, thus implicitly encouraging them to do so. This person's publication, a periodical of some influence in rural sections of the State, was suppressed by the government, adding one more demonstration of the fact that those who impugn Catholic loyalty are usually themselves disloyal.

The good work of the Knights of Columbus in camps where Georgia soldiers were in training and the assistance rendered to Southerners overseas also had its effect in dampening the fires of prejudice which self-interested persons sought to inflame. When parents in the recesses of Georgia received letters from soldier and sailor sons on Knights of Columbus stationery, containing praise for the work of the Knights of Columbus, they became far more receptive of the announcements made by the Layman's Association. So that the combination of intelligent advertising and unselfish devotion won a fair trial for the Catholic case before a jury hardened by generations of tradition against any charitable thought concerning persons and things Catholic.

Doubtless the successful experiment in Georgia might have been repeated in other States, where there was almost equal need for it. But the advent of war superseded all other matters in importance and, as was made manifest, vicious anti-Catholic bigotry had unpatriotic aspects that rendered its practice unpopular.

Naturally, a commission with so large a field as that of investigating the causes and correcting the effects of religious prejudices, cannot be expected to have banished these prejudices within the short space of approximately two years. Perhaps it will take something more than two centuries for this millennium to become a fact. But the Knights of Columbus Commission successfully accomplished the chief purpose of its establishment — by scientific investigation it learned that religious prejudices, as held in America and Canada, were no spontaneous phenomena, but the legitimate fruit of wilfully planted seeds.

" Religious prejudices," stated a most enlightening report of the Commission (that published in October, 1916), " have come down to us through many generations, from centuries of enmity and strife. As an individual sentiment or impulse, more or less prejudice is bound up in human nature, although dogmatic or doctrinal prejudices have diminished with each generation, and our steady development of civilization brings us closer to the fundamental, ' Love thy neighbor as thyself,' bearing well in mind the definition of Our Lord Himself as to ' Who is my neighbor.' "

The following extract is from the Report of the Commission, compiled by Mr. Benedict Elder, assistant to the chairman, summarizing the history of bigotry waves in the United States:

> It is this social phase of prejudice as distinguished from the individual feeling that has chiefly concerned the Commission, for when organized by Catholics and non-Catholics and carried into politics, business and society, affecting moral and civic questions, trade and industrial conditions, commercial, social and intellectual activities; in fine, with its roots and branches burying and extending themselves into all the affairs of life and proving the greatest detriment to the progress and advancement of the country,— it is a social force, of periodic growth and development, one which under the laws and institutions of this country and with the temper and spirit of our people ought not to exist and which we must use all our moral and material resources, joining with citizens of all religions to remove, if we are to pursue the great ideals of liberty of belief and worship.

We are now in the midst of the fifth of these periodic waves arising in the United States. The first came soon after the formation of the Republic and, nothwithstanding our constitutional guaranty of religious liberty, culminated in laws discriminating against Catholics being passed in most of the original States. The main causes of this movement are traceable to the French Revolution, which resulted in so many Catholics seeking refuge in America that alarm for the security of our institutions was manifested and, strangely, the cherished institution of religious liberty was all but abolished.

The second wave came in the wake of the anti-Masonic movement growing out of the "Morgan affair." It resulted in the destruction of churches, schools, convents and residences of priests; in some cities there were frequent murders and assassinations; rioters actually pitched an engagement in a few places. This excitement and attendant lawlessness continued, intermittently breaking out in violence, until the Mexican war. Some of the causes for it were the participation of Catholics in the anti-Masonic movement, which was a bitter agitation; the repeal, during that movement, of most of the laws discriminating against Catholics, which was loudly resented; the division of sentiment over affairs in Mexico; the opposition of the clergy to Horace Mann's proposed plan of education; the appointment of a Catholic as Chief Justice of the Supreme Court; retaliations and reprisals.

The Know-Nothing movement of the '50's arose from a scare at the Catholic immigration due to the European revolutions, the Irish Famine and the discovery of gold in California. At the outset it was perhaps as much pro-American as anti-Catholic, but the baser sentiment soon dominated both its spirit and its temper. The issue was clearly outlined, the challenge boldly flung out,—"America for Americans," "No Irish Immigrants," "No Romanists in Office," "Down with the Catholics," "To hell with the Pope,"—and the veterans of the conflict of the '30's, with new forces, but with the old spirit of hate, lined up for another fray. The recollection of the times that followed is fresh in the minds of many yet living; the records of Congress, the archives of legislatures, ordinances of cities, combine to show the havoc played with religious liberty; the reports of political campaigns and elections is a chronicle of lawless deeds, of threats and intimidations at the polls, fraud and corruption in the courts, and then culminating in riots and an occasional "Bloody Monday." A feature of this movement that was new was the wide-spread secret organization after which it is called, destined to become a permanent feature of such movements, and to taint other secret societies with something of its purpose.

The civil war put an end to Know-Nothingism, but it was not long after that before the elements with which it had tainted other secret societies began to work. The old Know-Nothings were not able to carry with them the societies among which they had scattered, but by being in them they were able to deceive the uninitiated as to their strength and respectability, and three successive Presidents were induced to give them countenance while the two great political parties adopted principles at their demand. Matters rested here a bit. With the Pope deprived of temporal power the people were not so easily scared. Then came the Encyclical condemning Socialists, Communists and Nihilists. At the time Socialism was popularly regarded here as merely a radical party, differing but little from Populism, Suffragism, Georgeism and the like, and all of these were led to take offense at Rome. Next occurred the "McGlynn affair," which was artfully construed into a condemnation of all movements for reform and a Papal infringement on American free speech. So adroitly were these groups united by the leaders of the agitation that when the famous Blair Amendment, intended to insult Catholics and at the same time to "feel out" the Congress and the country, came up for passage, it easily won a majority though failing of the required three-fifths. Then the campaign was launched and the A. P. A. movement began in earnest. The old methods,— secret organization, political assassination, boycott, vilification, slander, scandalmonging, were revived and feeling waxed strong for a time, spreading over the entire country, causing deep bitterness, great excitement and much destruction of property, though not so much bloodshed as in former times. The panic of '93 crippled the cause, but it limped along until the Spanish-American war, and then collapsed.

The present movement began to develop in 1908. That year was the centenary of the erection of the diocese of Baltimore into a Metropolitan See. In recognition of the growth of Catholicity in this country during the century, North America was advanced by the Pope from the status of a Mission Country to that of a Province, and transferred from the jurisdiction of the Propaganda to that of the Holy See.

In November, 1908, the first American Catholic Missionary Congress met at Chicago, and there was assembled the largest body of prelates, priests and laymen that ever was brought together in the New World. Before this meeting had adjourned, the New York Synod of a Protestant denomination addressed an open and labored letter to the President of the United States, which in brief asserted that the Catholic Church is a "menace to American institutions." On the following day, the Ministerial Union of another denomination in Philadelphia adopted resolutions embodying the same sentiment.

In the next few years practically every Assembly, Association, Union, League and Conference of Protestant Ministers, throughout the Nation, passed similar resolutions. Next, the Catholic Eucharistic Congress of the World met in Montreal, and another precedent in Catholic assemblies was

> made. Then the second Missionary Congress met. In the meantime Cardinal Gibbons celebrated his Jubilee; two more Cardinals were created for America, and more resolutions were passed by apprehensive Protestants.
>
> In all this the shrewd professional agitator saw a great harvest field. A well financed, capably edited anti-Catholic paper was begun, by an old-timer at this game. A cleverly planned secret society was formed, under paid patronage. When the pre-election campaign of 1912 opened, the anti-Catholics had a well organized movement under way; two score of professional propagandists of the "ex-priest" and "ex-nun" type were sent into the field; more secret societies were formed; more papers were started; headquarters were opened in larger cities; tons of literature were distributed; statistics were gathered of Catholics in office, of priests and parishes and Catholic institutions; their crimes, their sins, their blunders, for a quarter century past, were systematically exposed with exaggeration and embellishment; and where no real offense could be found, many were invented to serve the occasion.

This excellent summary of the salient outbursts of religious prejudice in this country was the basis of all deductions concerning the exhibitions of prejudice current during the Commission's operations. The first index of anti-Catholic societies was formulated by the Commission. The titles of these societies vary in districts and in ostensible motives; but their first principle is the same — that Catholicity is a menace to American institutions. The "APA," "TA," "Great Secret," "No Name," "Guardians of Liberty," "Knights of Luther," "Covenanters," "Independents," "Units," "Ps" — were, and whatever may be left of them are, all one in purpose and personnel. They represent an extremely ignorant effort to drive Catholics from positions of influence and comfort. Their malice obtains periodical sway in certain communities not renowned for literacy and, strangely enough, when the records are impartially examined, rather slack in what are accepted as practical manifestations of patriotism. Someone with a gift for the piquant in expression has characterized the members of these organizations as "social cooties."

Against these societies the Knights of Columbus Commission on Religious Prejudices did not seek, nor do the Knights of Columbus now seek, to wage war — although it has been most abhorrent for Catholics to have their women slandered and filthily assailed by professional bigots who, for gain, defame nuns and convents and the Catholic discipline of celibacy. The object of the Knights is simply to defend the faith from reckless and often ulteriorly-inspired attack — to put into effect, so far as resolute citizens can, the Constitution's guaranty of religious liberty.

The statutory definition of the law of libel does not permit adequate legal resort in the case of a man uttering lies and calumny concerning a church or a society, unless some person or persons of the membership be singled out. Only in certain cases where the liar has permitted his courage to exceed his discretion has legal action been possible. Otherwise Catholics and members of all other denominations must depend upon an appeal to common sense and decency for a restitution of the good name of which they are heedlessly or maliciously robbed by bigots.

With this limitation of the law as a handicap, the Knights of Columbus Religious Prejudices Commission worked steadfastly to arouse the common sense of residents in places plagued by prejudice. It was hard work, requiring far more financial support for thorough effectiveness than was at the Commission's disposal. But it was pioneer work of a most fruitful character. The Catholic press supported it to the utmost. And when there was sufficient news in the Commission's activities to warrant "covering" by the secular press, these activities were generously reported, as witness the remarkable lectures by the Honorable Joseph Scott in Los Angeles and New York; of the Honorable W. Bourke Cochran in Chicago and of other well-known public speakers under the auspices of the commission.

The advent of the war, and the immense and important part taken in war relief work by the Knights of Columbus, eliminated, at least for the time being, the manifestations of religious prejudice as a live national issue and caused the Order to devote its every energy and resource to the prosecution of the gigantic task it had undertaken. But when the Board of Directors voted $15,000 for the winding up of the business of the Commission, at the Supreme Council meeting in August, 1917, it was felt that the Commission's work, in the watching of the evidences of religious prejudice throughout the country, and in decreasing its violence by the prompt application of the educational method in the form of meetings, lectures, advertising, articles, hundreds of thousands of pamphlets and other publicity media, had proved a wise and patriotic investment of the appropriation.

CHAPTER XII

RELIEF WORK IN TIMES OF PEACE

WITHOUT any carefully prepared plan of the scope of their benevolence, without ironclad rules that might limit their efforts to be of use to humanity in general, the Knights of Columbus seized every opportunity that came in their way of following the example of the Good Samaritan; in fact, this became a cultivated habit with them, as the results of their efforts to help their brethren in the Order as well as their fellow-citizens outside the Order proved. As an example, when the terrible disaster in San Francisco amazed and shocked the world, one of the first organizations to give aid to those rendered homeless by the calamity was the Knights of Columbus, which had only recently been extended to California. Without waiting to make a formal appeal to the membership — although it is worthy of record that the pages of the official journal, ready for the press, were re-opened to insert a call for help for the afflicted from Supreme Knight Edward L. Hearn — the Supreme Officers telegraphed the State Deputy of California promising prompt succor. The sympathy of the nation with the victims of the disaster was demonstrated in many ways, but nowhere more convincingly than within the ranks of the Knights of Columbus.

No sooner had the appeal from headquarters been published than subscriptions to the Order's relief fund were dispatched to headquarters at New Haven by subordinate councils in every part of the country. Within a few months the surprising sum of $100,000 had been collected, part of this being a contribution from the Order's General Fund. State Deputies had seconded the Supreme Knight's appeal by urging response from the membership in their jurisdictions. But the members needed little urging. The first meagre dispatches from the unfortunate city bore tidings of the ruin of many members of the Order, whose homes were utterly destroyed. One member of the Order, San Francisco's fire chief, had lost his life in the performance of his duty, and many of the members of the Order were injured, unable to help their distressed families. The State Deputy headed a committee of local Knights to distribute the fund collected by the Order — a committee which was one of the factors in the quick restoration of order.

The money had been sent as a free gift by the Order, with the understanding that it was to be used to mitigate, as far as possible, hardships that had suddenly fallen upon hundreds of families accustomed to living in comfort. But it is eloquent of the spirit of the San Francisco Knights that, within two years, they had repaid the Supreme Secretary $65,000 of the money sent to them, expressing their heartfelt gratitude for the assistance in their hour of need; but at the same time insisting that their rapidly revived prosperity justified the return.

In the early Spring of 1913, when floods swept through large sections of Ohio and Indiana, some of the families first to be rendered homeless were those of members of the order. Knights in the different districts immediately formed relief committees, State Deputy Patrick J. McCarthy of Ohio and Supreme Director William F. Fox in Indiana, each directing the Order's work in his own state. On receipt of telegraphic information from Cincinnati Knights, describing the terrible conditions in that State, Supreme Knight Flaherty hurried out to supervise personally and Supreme Secretary William J. McGinley instructed Special Supreme Agents William J. Moriarty and Frank W. Sherlock to proceed to the flooded areas and take charge of the Order's general relief work. The Board of Directors appropriated $10,000 for the sufferers, which sum was afterwards increased to $18,000. Councils of the Order contributed over $20,000 to the relief fund in response to appeals in *The Columbiad*. Here, as in the San Francisco disaster and in other calamities where the Order stepped in as a relief agency, the old adage was illustrated that he gives twice who gives quickly, for the effects obtained were proportionately much greater than the actual sum donated

WILLIAM J. McGINLEY, of New York City
Supreme Secretary, and Director of
Domestic War Work

might indicate, when compared to the estimated cost of the damage wrought.

When a cyclone struck central Illinois in 1917, wiping out whole villages and causing havoc in many towns, members of the Order were again among those affected. Mattoon suffered heavy loss, several Knights losing their homes in that city. The Supreme Officers acted promptly, forwarding whatever money was necessary to tide over sufferers until they could begin to re-establish themselves. In the storm that caused death and destruction in Corpus Christi, Texas, in the early autumn of 1919, the Knights were once more among the first to send succor in the form of money and men. In all these emergencies, the gifts of money made by the Supreme Council were augmented by donations of food and clothing from Knights and their families resident near the affected districts.

In Halifax, Nova Scotia, when the explosion of an ammunition vessel lying in the harbor produced a seismic effect in the prosperous seaport, whole streets collapsing, and scores being killed and seriously injured by falling buildings and shattered glass, the Knights sent their representative to the scene of the disaster in the person of Dr. W. J. MacMillan, State Deputy of the Maritime Provinces. Halifax Council threw open its building as a shelter for the homeless. One of the striking contrasts to the ruin about them in the city was the Christmas celebration in the council club for those orphaned in the disaster. Canadian Knights had, of course, responded instantly to the aid of their brothers in distress. The same story might be told of the awful fires at Salem and Chelsea, Massachusetts, at Duluth, Minn., and more recently of the dreadful calamity at Galveston.

In performing these good works, works which the Knights have rightly interpreted to be their duty, there has been no strict fraternal limitation; all who were in need were helped. The generous hand of Columbianism has also reached out beyond the Order's domain, as during the terrible earthquake at Messina, Italy. Again, the Supreme Officers appealed to the members, who promptly responded, thousands of dollars being given in the name of the Knights of Columbus to the general relief fund raised in America for the victims of the Italian catastrophe.

One of the most striking characteristics of the Order, when roused by some great crisis, is the unanimity of decision and uniformity of action manifested by the hundreds of subordinate councils. The Supreme Officers or the Board of Directors have but to make an official appeal and response is instantly made from even the most remote parts of the organization. This is so because of no blind obedience to those in authority, but because the members know that their officers make no impulsive requests for their assistance; that they are never appealed to unless there is pressing need. The six or seven officially sanctioned appeals to the membership represent, perhaps, less than one per cent of the causes which have been urged upon the Board of Directors as meriting the aid of the Order. Many, no doubt the majority of them, have been just and praiseworthy; but those responsible for the Order's government have been ever scrupulous to avoid even the remotest suggestion of an abuse of the confidence reposed in them by the membership. The Board has always jealously guarded access to the resources of the many thousands of men it represents. This conservatism has, at times, seemed extreme; but as a policy it is vindicated by the spontaneous response given by the membership when the Board urges their support for any cause.

But State and subordinate councils of their own accord have eagerly given relief when needed in their own jurisdictions. Perhaps the surest evidence of the reputation for general charity which the Knights of Columbus have earned for themselves wherever located, is the fact that the press not infrequently prints notices, warning the public that imposters, representing themselves as part of the organization of the Knights, are pursuing their calling. It is as true of the Supreme Council of the Order as of the subordinate councils, that the Knights of Columbus have made publicity concerning their many meritorious enterprises the last consideration. There is not a council of the organization, no matter how limited its membership — and membership runs from one hundred to seven thousand members or more, Detroit Council now being able to claim the largest roster in the Order — that has not, since its institution, engaged in innumerable activities of civic and religious value, unchronicled and unsung.

Bishop Shahan, in 1913, drew attention to another vital rule of the Order: "Among the many ways in which the Knights of Columbus are proving themselves a power for good," he wrote, "none more decisively demonstrates how clearly they understand the purpose of their organization than the series of spiritual retreats they provide for their own members, and the courses of lectures they have promoted in this country and Canada for the enlightenment of their fellow-citizens regarding the teachings and practices of the Church." A striking feature of this phase of council activity was the arrangement made for Bishop John J. Keane, of Cheyenne, to deliver lectures for non-Catholics in some of the principal cities of the country in 1910. Denver, Milwaukee, Los Angeles, Buffalo, Cedar Rapids, Houston, Boston and Philadelphia were scenes of some of the most unusual gatherings ever held in the United States, when thousands of men and women not of the Catholic faith crowded public halls to hear a Catholic bishop explain the doctrines and discipline of the Church, and answer whatever questions on religious subjects might be asked. A most favorable impression was created wherever Bishop Keane gave these lectures, and one of their noticeable results was the promotion of a better understanding between Catholics and their fellow-citizens.

Numerous councils have undertaken similar work. Many hundreds of Knights are among the supporters of the Catholic Church Extension Society, whose aims, eloquently described by its able President, the Right Reverend Monsignor Francis C. Kelley, have frequently received the hearty indorsement of the Board of directors. In Kentucky, in 1913, the State Council provided funds, raised by a fifty cent *per capita* contribution from the membership, to support two missionaries who visited the out-of-the-way places of the State and delivered lectures to hundreds of mountaineers and others who had no opportunity for hearing the truth concerning the Church, and among whom, consequently, prejudice was rife. Texas State Council followed this example in 1916. The lectures-for-non-Catholics movement has been one of the best supported by the Order in Canada and the United States, conducted with a tact that avoided any suggestion of proselytism, leaving only the impression that the Knights were sincerely attempting a neighborly explanation, through well-informed sources, of matters they believed their fellow-citizens were entitled to know. Perhaps the most familiar instance of this activity is the annual series of lectures delivered in New York by Fathers Conway and Gillis under the auspices of the New York Chapter of the Knights of Columbus. At Baxter Springs, Kansas, the local Knights even erected a church — after the ground had been donated by a Protestant lady — a concrete example of applied good will. Councils naturally aid in providing for the spiritual welfare of their members through retreats, memorial Masses, special Communion Sundays, etc. In their internal life the Knights of Columbus have always sought to elevate their subordinate council meetings, which, in the cool months of the year, are held at least fortnightly, from stereotyped "lodge" affairs, to sessions of educational value. The Board of Directors, through the Commission on Religious Prejudices, sought earnestly and effectively to promote meetings that would always result in some mental and social benefit for the members. With other attractions for members, besides the regular degree and election events, a council can thrive better as a factor in community life. Through the sending of circulars to council Lecturers (the officers whose province it is to initiate and conduct special instructional and entertainment programs for subordinate councils), the Supreme office brought out the council's resources, so well employed when the Order launched its reconstruction work at the end of the war. In every council there are members of all the usual trades and professions. It was suggested — and hundreds of councils followed the suggestion — that a series of talks be arranged concerning the *modus operandi* of different callings, and different phases of those callings. Where practicable, outside lecturers were secured. Heads of fire and police departments and of other divisions of civic operations were invited to address councils concerning their work; priests, doctors, lawyers, bankers, accountants, teachers — all represented in the membership of a council, enlightened their brother-members concerning their avocations. Often lecturers of national reputation would be secured, State Councils co-operating. The war, bringing so large a train of exciting incidents, naturally interrupted this system of intra-conciliar activity; but with peace there came a gradual resumption, the opportunity being grasped for frequent talks by members who had seen service with the Order overseas. Whenever the subject-matter of a lecture is deemed of public interest subordinate councils gladly welcome the public. The cumulative effect of this policy has been to present a broad curriculum, which has played no small part in the dissemination of valuable knowledge and the stimulation of a popular desire for information concerning all manner of practical subjects.

The subordinate councils were, in an unostentatious way, especially serviceable to the Government throughout the war. Not one council in the United States but had at least one member enrolled as a four-minute man in the Liberty Loan campaigns, and as a rule each council had a representative on the draft exemption board of its district. In Canada and Newfoundland the councils performed similar services for their Governments from the very beginning of the war.

Subordinate councils have always recognized the value of well-arranged receptions and demonstrations in honor of distinguished persons. The Massachusetts Knights can be said to have led the way in this movement, which has become an important factor in the life of the councils, materially aiding them to promote community patriotism.

The State Council of Massachusetts' banquet has become one of the important social events of the year in that State. It has given the public an opportunity to hear men of world-wide distinction who have been guests of honor. His Eminence Cardinal

O'Connell, Major-General Clarence Edwards, the Governors of Massachusetts and national statesmen have attended these annual banquets. One of the most interesting functions of this kind to be held by the Knights of Columbus was the last formal reception given to President Taft, three days before his term expired in 1913, when he was the guest of the Washington Knights. Mr. Taft was touched by the demonstration. Upon leaving he made one of his most characteristic remarks: "Good-by, good luck," he said, "and remember that when I am one of the crowd I will look back upon the honor you have bestowed upon me in inviting me here tonight and will always cherish its memory."

Events of this kind are useful in stimulating that interest in events and persons which makes for a common interest in the best things of life. Subordinate councils are always ready to invite as guests their fellow-citizens outside the Order to meet distinguished guests, and they co-operate whenever possible in any general honor paid by the community to distinguished men and women.

Within the circles of the Order the question has often occurred as to how the Knights of Columbus could furnish, in different localities, the educational and athletic opportunities offered by the Y. M. C. A. which, though generous in permitting Catholics to join in them, holds firmly to the principles of Protestantism. Without pausing to consider in detail the many advantages which the Y. M. C. A. has always enjoyed, we can look back through the history of the activities of the subordinate councils and observe how recognition of this ability for the councils to furnish these things is growing general. Recently, the Long Island Chapter of the Knights of Columbus held a successful drive for funds in order to institute and maintain a "Big Brothers' movement," the movement being designed to provide a helping hand, not only to those unhappy youths whose misdemeanors bring them into contact with the law, but to aid all young men to become efficient citizens.

Several years ago the Long Island Knights, and many other chapters and councils through the country, lent their support to the praiseworthy probational court movement, having representatives attend the sittings of these courts and render aid to youthful delinquents. In Massachusetts a Catholic Charities Bureau has been established and several free day nurseries. The Knights, through subordinate councils and chapters and state bodies, have followed all other avenues of philanthropy. The Catholic Home Finding Association of Illinois, whose executive head is State Deputy Edward J. Houlihan, places yearly hundreds of orphans from Catholic institutions in Catholic homes, subordinate council officers and members co-operating. Supporting the activities of societies like that of St. Vincent de Paul, the subordinate councils have made Christmas an especial occasion for philanthropy. In nearly every large city in the United States and Canada, the Knights of Columbus Councils provide Christmas and other feast day entertainments for the inmates of charitable institutions; their charity is further extended to the homes of the unfortunate poor. And the point in this philanthropy most deserving of mention is the fact that it is marked by no forms or restrictions, no air of patronage, no " efficiency " system. It is practical charity, because it is spontaneous and managed, for the most part, by men who live close enough to poverty to realize that the state of the poor is usually as much of an accident as the state of the rich.

In other ways the subordinate councils of the Knights of Columbus practice the Beatitudes. They have not only organized systems of visiting the sick, but they provide the means for their healing. One of the standard evidences of council philanthropy is the establishment of beds in hospitals for the care of sick members. In Boston beds are endowed in the two great Catholic hospitals. So in New York City and other large cities of the country. Many councils, by virtue of their autonomy in such matters, maintain sick benefits, which are applied to those who voluntarily subscribe to them and by whom only, by decision of the Board of Directors, they can be maintained. But the council or chapter or State Council hospital beds are the most prevalent media for this form of philanthropy.

In the active council the spirit of brotherhood thrives to an extent that has often been exemplified picturesquely. In 1912 J. A. Farrell, of Florence, Colorado, a member of the Order, was employed as a master mechanic with the La Fe Mining Company, near Zacatecas, when a very undesirable citizen threatened the storekeeper on the company's property. The storekeeper begged Farrell to lend him a revolver, which Farrell did. The loafer returned during Farrell's absence and, upon provocation, was killed by the storekeeper in self-defense. Farrell was arrested as an accessory, a victim of the violent anti-American prejudice then raging in certain sections of Mexico. He was sentenced to ten years' penal servitude, and, on appealing to the American Ambassador at Mexico City was advised that no interference could be made. A fellow Knight of Columbus, resident in Zacatecas, investigated the case and sent a full report to Mr. Edward Keating, managing editor of the *Rocky Mountain News* of Denver and a member of the Denver Council. Mr. Keating communicated the story to Mr. John H. Reddin, the Supreme Master of the Fourth Degree of the Knights of Columbus, who arranged for a discussion of the case by the members of Denver Council. A committee laid the case before Chief Justice John Campbell of the Colorado Supreme Court, who pronounced the sentence on Farrell an outrage. He and the Denver Knights of Columbus urged Senators Simon Guggenheim, of Colorado, and Thomas H. Carter, of Montana, to take up the matter with the State Department. As a result a special investigator was sent from Washington to Zacatecas and Farrell was released — the entire process taking less than three weeks from the time of the first advice received by Mr. Keating. The long arm of brotherhood prevented a flagrant injustice against the rights of an American citizen.

Again, and this also in connection with Mexico. Corpus Christi Council of Texas, after investigation by a committee appointed in 1914, reported to the Supreme Board of Directors regarding the wrongs done to the unfortunate Mexicans who happened to be in territory ravaged by the various groups of banditti, one of whose common bonds was a hatred of the Catholic Church. The Board of Directors, upon the advice and request of the Apostolic Delegate, appointed a committee to call upon the President and place before him the facts as they had learned them. This act contributed to the forces which brought about a change in the United States' attitude of passivity towards Mexico.

In a variety of ways subordinate councils are of aid to their members — but never politically. There could be no more absurd charge brought by those who rashly make prejudiced assertions without investigation, than that of attributing concerted political action to the Knights of Columbus. In the by-laws of the organization is one strictly prohibiting discussion of party politics at council meetings or at any meetings under the Order's auspices. The men of the Knights of Columbus are politically divided. This division is best illustrated by the fact that there are men prominent in the affairs of both the leading political parties on the Board of Directors and that they make it a strict rule, during primary and election campaigns, to appear before no council of the Knights of Columbus in any capacity. The charge of political conspiracy on the part of the Knights of Columbus was strikingly exploded in 1917 when Major John Purroy Mitchel, of New York, apologized to State Deputy James E. Finegan for some unfounded statements he had made regarding the Knights of Columbus in Brooklyn. And the essence of the Knights of Columbus position is illustrated by the fact that Mayor Mitchel was at that time and up to his death a member of the Order.

Whatever useful public movement may be launched will always find support in the Knights of Columbus, no matter what its auspices. Quite often a council will be *deus ex machina* in an apparently desperate situation. At the Bon Air Sanatorium at Braddock, Pennsylvania, the local council erected a shack for consumptives in October, 1911, in a time of great need, when no other help was forthcoming. When fire damaged the sanatorium six years later the Braddock Council went promptly to the rescue with funds to aid rehabilitation.

Subordinate councils have always been solicitous in promoting athletics for their younger members. In nearly all parts of the country Knights of Columbus bowling leagues, baseball leagues, tennis leagues, etc., are flourishing. Without exaggerating the value of athletics the Knights have never failed to realize the attraction of games for the younger men. With the return of these young men from the wars and the recent acquisition by the Order, through its war activities, of a high prestige for athletics, an extension and intensification of athletic endeavor is taking place — destined to play an important part in the comprehensive reconstruction work the Knights are engaged in.

Glancing over the files of the official journal, one is bewildered by the immense variety of useful tasks which the councils of the Order undertake by virtue of the generous autonomy allotted to them by the Constitution. One of the germs of the great war relief work can unquestionably be found in the entertainment provided by Manila Council in 1911, to the visiting United States Battleship Fleet; also the organization, in February, 1912, of a night school by Chartiers Council of Crafton, Pa., providing a rounded curriculum for a nominal fee of $3 per term of ten weeks, is one of the numerous activities of subordinate councils which inspired the confidence of the Board of Directors in assigning so all-important a part to the councils in the Order's reconstruction programme.

The subordinate council, in all manner of religious and civic action, has proved itself the best exemplar of the principles of Columbianism. Translating patriotism into philanthropy, the councils, through the years, have created that groundwork upon which the Order, as a unit, has been able to build a monument more enduring than brass. Now, with the increased prestige that the seizing of a great opportunity has brought to the Order, the subordinate council has become a most important factor in the life of its community. Its past is a warrant in predicting for it a future increasingly useful.

CHAPTER XIII

COMMEMORATING COLUMBUS

IT is natural enough that a young country like our own, with its traditions in the making, is eager to stress the salient events in its career by creating public holidays as memorials of these events. Thus, Independence Day, Memorial Day, Washington's Birthday and Lincoln's Birthday were instituted to commemorate national events so dear to the American people and not without interest to other nations.

But it is strange that before the Knights of Columbus undertook the task of securing for Columbus recognition similar to that given national heroes no effort worth recording had been made to attain this object. The nation honored the anniversary of the day when it declared its independence, the first President of the Republic, President Lincoln and the million who gave their lives in the Civil War, honored the intelligent aspirations of American labor for participation in industrial autonomy. Yet, despite these proper and elaborate commemorations of nationhood and the men who preserved and maintained the nation, no recognition had been tendered to the man whose genius and bravery had first made the nation possible under Divine Providence. Christopher Columbus had been strangely ignored even in the naming of our country. His name had been preserved in the title of America's representative figure, in the name of a South American Republic and of a British commonwealth. But another had been made to usurp his right to be the nominal patron of the most important part of the new world he discovered. In a lesser degree this was true of Commodore Barry.

There is evidence that Columbus' Catholic and Spanish affiliations disqualified him, in the eyes of some citizens of the continent he discovered, for the honors of national recognition. But, on the whole, a close study of the movement inaugurated by the Knights of Columbus, to obtain national recognition for the

Discoverer, revealed the fact that neglect, rather than prejudice, kept the great Genoese uncelebrated by the national holiday-makers.

The campaign to commemorate October 12, 1492, was the most important phase of the Knights of Columbus movement to make the Order's patron the national hero he unquestionably is. To it the Knights brought all their devotion to the memory of their patron, and through it they were able to realize, for the first time, their strength as a national organization. Not their numerical strength, but their moral strength, for the first State in which they brought about recognition of Columbus Day was not an eastern State, where their numbers made them, baldly speaking, a considerable factor in the electorate, but Colorado, to which State, at the time of the creation of Columbus Day, the Knights of Columbus was a recent acquisition.

Governor Henry A. Buchtel, of Colorado, signed the bill (which passed both branches of the State Legislature of Colorado without opposition) making Columbus Day a State holiday in 1909. Mr. Angelo Noce, of Denver, although not a member of the Order, was an ardent worker for the movement, and to him belongs much of the credit for stimulating enthusiasm that carried the cause to success. Supreme Director John H. Reddin of the Knights of Columbus and other Knights who had aided the State-wide movement for recognition, were present at the time of the signature, an historic moment, for Colorado's example was destined to be speedily followed by many other States. All over the country the members of the Order were carrying on an oral propaganda, assisted by the Catholic press. *The Columbiad* was the most powerful agency of propaganda the Order possessed; but as this reached few who were not either Catholics or Knights, the limitations of *The Columbiad* propaganda were obvious. But the merits of the Order's argument were bound to win before an unprejudiced audience, and such the Knights found the majority of the legislatures to be.

At several national conventions the nation-wide canvass for Columbus Day had been discussed, and resolutions favorable to it adopted. *The Columbiad,* by frequent urgings, constantly renewed interest in the movement. The annual celebration of Columbus Day by every council in the country (and also in Canada and elsewhere) brought the topic to the fore. Organized action in the different States, followed by skilfully approaching the legislators — always with confidence in the popularity and propriety of the measure, brought warranted success.

When Colorado triumphed in the friendly rivalry to achieve first honors in the race for recognition, leading Knights in other States exerted themselves to the utmost to bring their commonwealths into line with the far-western pioneer. Illinois, Virginia, Connecticut, California, Massachusetts, Missouri, Michigan, New Jersey, New York and Pennsylvania added October 12 to their list of holidays before the end of 1909.

This widespread recognition of the day proved what had always been conjectured, that general sentiment would support the movement once it became sufficiently advertised. In practically every State members of the Order were also members of one branch or other of the State Legislature. To these men the case was first presented, and through them to their colleagues. At first the notion had been entertained of proceeding to Washington and obtaining Federal legislation; but there were several objections to this, the most technical and forceful of which was that a holiday was paramountly a matter of State right. In any event, it was the simpler course, for a campaign for support in Congress would have involved unnecessary labor. Further, commitment of the campaign to the States was an excellent means of stimulating progressive pride in Columbianism.

With the East and the Middle West substantially represented in the roster of the States officially recognizing Columbus, with the movement established in the West and on the Pacific coast, the men of the South were heard from. Here the Knights met organized opposition to their innocent and purely patriotic enterprise. In Kentucky, the Ministerial Association of Louisville attacked the project to legalize Columbus Day, which, in a manifesto to the Kentucky Legislature, they described as " to all effects and purposes a Roman Catholic holiday." "There are hundreds of thousands of citizens in Kentucky," the manifesto read, "who believe that the blessings which we enjoy in the commonwealth, are more directly due to the labors of men like Martin Luther and John Calvin than to Christopher Columbus." This rather old-fashioned display of prejudice, which, in the light of Kentucky's generous support of the Knights of Columbus war relief work, is readily forgiven, did not deter the Kentucky Legislature from passing the Columbus Day bill by a handsome majority. Doubtless it is organized prejudice of this sort which prevents Discovery Day from being recognized in other southern States. Incidentally the Louisville ministers advanced the only logical argument against legalization of the day. Logical, but quite weak and ineffectual, not to say un-American, for the holiday is as much a recognition of the act of discovery as of the intention of the Discoverer, otherwise Columbus' Birthday would be the more appropriate occasion for honoring the man.

Ohio followed Kentucky in 1910. Mr. Joseph Carabelli introduced the bill that legalized the holiday in that State, and the efforts of State Deputy P. C. Mueller and his associates in Maryland, secured the passage of the Hammond bill legalizing the holiday in that State. Governor Austin L. Crothers signed the bill, wishing, as he did so, nation-wide success to the Order in its worthy campaign.

After Maryland came Rhode Island, Governor Aram J. Pothier signing the Columbus Day bill in 1910. Early in 1911 both branches of the Delaware Legislature passed unanimously a bill making Columbus Day a legal holiday in that State, Governor Pennewill signing the bill on March 7. In Washington some opposition was met, but the Knights of Columbus committee in charge of the campaign secured a vote of 31 to 10 in the Senate and of 61 to 15 in the House.

State's Attorney-General Arthur F. Mullen fathered the bill which created Columbus Day a holiday in Nebraska in 1911. New Hampshire quickly fell in line. Governor Oswald West, of Oregon, made Columbus Day a holiday in that State in February, 1911, after Mr. John W. Kelly, a dramatic editor of Portland, had campaigned for the day during a season assignment to the legislature, supported loyally by Knights throughout the State under the leadership of State Deputy Roger Sinnott. Idaho adopted the holiday in February, 1911; Indiana and Alabama in March of the same year. In the former State, Representative John J. Keegan fathered the bill; in the latter Mr. George J. Sullivan, Governor Emmet O'Neal signing it.

State Deputy Charles F. McCarthy, of Kansas, led the drive for recognition in that State, Mr. Miles Mulroy, of Hays City, introducing the bill, which was signed on March 4, 1911. In the same month West Virginia made the day a holiday, after the judiciary committee of the State House had decided to report the bill unfavorably on account of the opposition of one of its members. A delegation headed by Mr. T. S. Scanlon appeared and arguments prepared by State Deputy C. E. Martin and Mr. A. J. Horan were read, following which the committee revised its action.

Another victory south of the Mason-Dixon line was achieved when Governor Colquitt, of Texas, signed, in April, 1911, the bill making Columbus Day a holiday in Texas, the gold pen with which he affixed his signature being provided by General W. R. Hamby, a member of Austin Council. State Deputy E. J. Kerwin, of Arkansas, led the movement which resulted in that State adopting Columbus Day in 1911.

With a majority of the States of the Union in line, a lull followed; but it was evidently only apparent, for Vermont, Montana, Wisconsin, Iowa and Louisiana were quickly recruited to the cause. State Deputy James J. McGraw and his associates worked successfully for the adoption of the holiday in Oklahoma, and Arizona, South Dakota and Nevada brought up to thirty-six the number of States legalizing October 12 as a holiday. The last State to join the ranks of those celebrating Columbus Day was North Dakota, in 1919.

Here the movement has rested, although it is probable that, with two-thirds of the States already in line (sufficient to ratify a constitutional amendment if the adoption of the holiday had been a matter of fundemental national politics), others will be converted to the movement — one aimed at securing at least courtesy if not veneration for the memory of Columbus.

If the entire field of opportunities for bringing Columbianism to public notice had been coldly and painstakingly studied in those days of the Order's first maturity, no better method could have been devised. While the religious significance of the day is unquestionably lost to a vast majority of those who enjoy the recreation it affords; while it has, with all other holidays on the Christian calendar, been ruthlessly commercialized by those who cater to the pleasure of the masses; yet it is an occasion when the inhabitants of thirty-seven of the most prosperous and progressive States of the Union must, by sheer force of circumstances and with implied if not expressed gratitude, honor the man who discovered our country.

Year after year the Knights of Columbus have, through annual banquets and other means of popular demonstration, honored the Order's patron; they have, by throwing open these meetings to representative public men, whom they have invited to address them, done much to plant the seeds of patriotism, which must be kept alive by a knowledge of the motives and lives of the men who labored for it. Many of the most eminent men in the nation — Presidents and Vice-Presidents, the Chief Justice of the United States, Senators, Governors, Congressmen and other legislators, leading non-Catholic clergymen, have joined with the Knights of Columbus throughout the land in the celebration of the discovery, in tribute to the Discoverer. Their voices, sounding Columbus' praises in unison with the voices of cardinals, archbishops, bishops and priests, have helped to give a certain religious value to the memory of the Catholic explorer. Under the auspices of the Knights of Columbus the day was celebrated in France and Germany by the men of the A. E. F., the celebration held by the Eleventh Engineers on October 12, 1917, being the first public Columbian ceremony to be held for our men overseas.

And these addresses, delivered on the same subject through all the years during which this custom has prevailed, have not been the usual banquet rhetoric; while each man had but the same virtues of Christian patience and crusader's intrepidity to praise, yet there has always been an individual touch to the repetition, a fresh viewpoint that has given a far-reaching value to their cumulative effect. Theodore Roosevelt, William Howard Taft, Chief Justice White — these are some of the names, written large in modern American history, that are also attached to the record of the Knights of Columbus campaign for a greater and a better understanding of the importance of Christopher Columbus.

Woodrow Wilson, when Governor of New Jersey, less than a month before his election to the Presidency, on Columbus Day, 1912, delivered an address at the New York Knights of Columbus celebration, which carried a prophetic note, in view of the fact that through the will of Divine Providence he became for a while the arbitrator among all the nations of the world.

"This land," he said, in that address, "was waiting to be occupied by new conceptions, not by the things that had wearied and in some cases debauched and debased the Old World, and there grew up in this western land a new age for the life of men.

"The year 1492 is therefore not so remote from the year 1912, because unless we can continue to consecrate this great continent to a higher level of spiritual life we may some day regret that it was ever discovered. We may some day feel that it was a disgrace to have had a new field in which to do new things, and yet to have failed in doing them in the very hour of trial and crisis. We have talked too much of America as if it were an Anglo-Saxon possession, which is contrary to every indication of its birth and every act of its history.

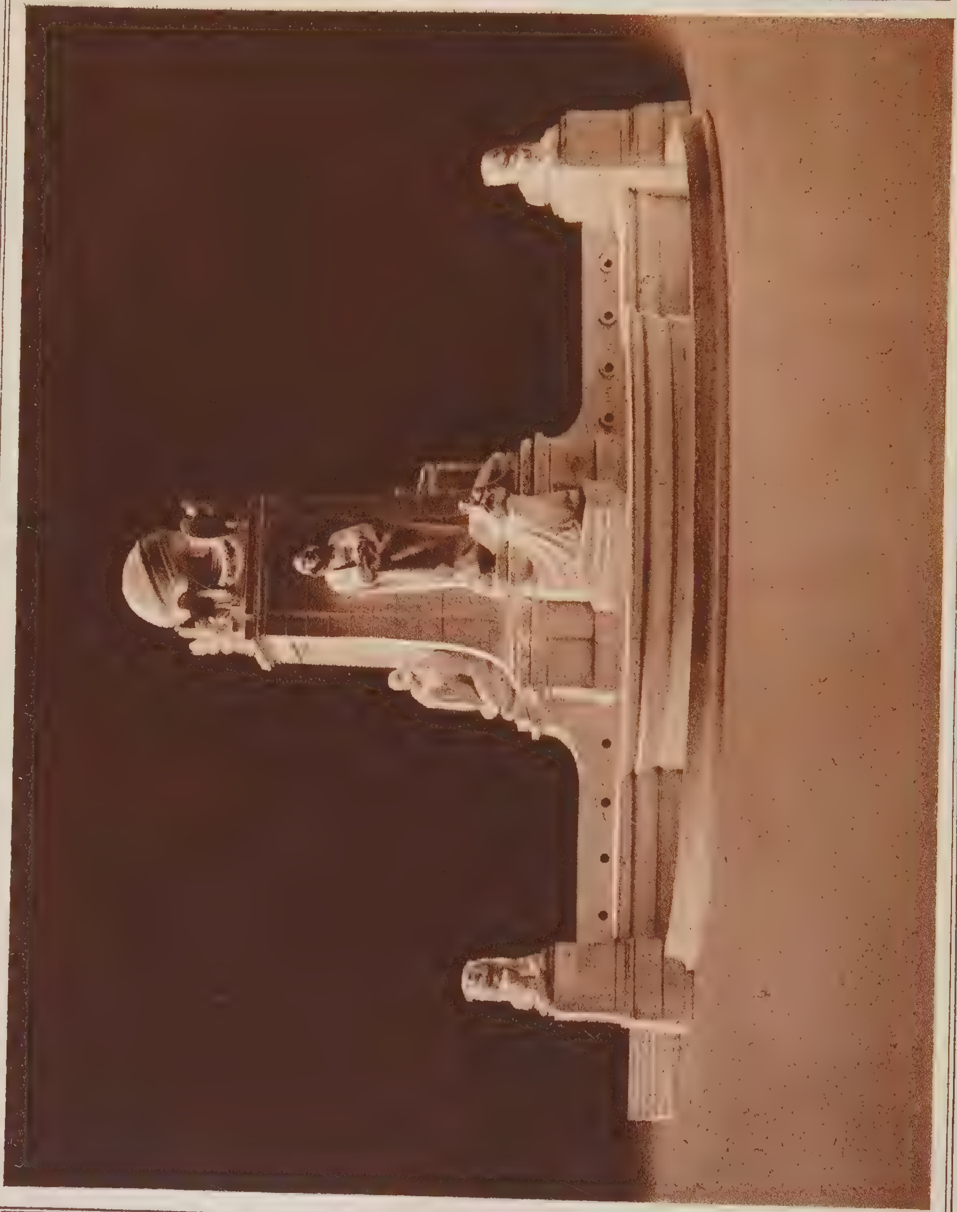
"The serious thing to America is that we are now about to try this question out: Can we realize our ideals? Now that our youth is passed, now that it is no longer easy to live in America, now that we know that her resources are no longer inexhaustible, now that we know that we are in hot contact, class with class in hot competition, selfishness with idealism, can we again lift it into the air into which it was lifted in the beginning? For no man can think of Columbus without thinking, standing where we do, what he signifies.

With doctrine of this description delivered to thousands of substantial men the country over, with speakers eminent in all walks of life giving their various interpretations of the requirements of practical patriotism, Columbus Day was and is much more than an occasion for feasting. The Knights of Columbus have made the day and are maintaining it as an annual retreat to the pure principles of Americanism.

Often the Knights stage impressive pageants in honor of the day. In Chicago this has been the practice for many years, the stationing of the replicas of Columbus' vessels on Lake Michigan there lending an excellent background for many splendid ceremonies. Elsewhere parades in which are reproduced scenes of the discovery, mark the day. But everywhere recognition of the material significance of the discovery is conjoined with recognition of its spiritual effect upon the whole world.

Their enthusiasm to bring befitting glory to the name of the Discoverer led the Knights to throw themselves, to the last man, into the movement for the erection of a national statue to Columbus in the capital. For many years before the unveiling of the Columbus monument in Washington, D. C., there had been, in that city, impressive statues of men who were far more remotely connected with our history, of some who had barely any connection therewith — Martin Luther, for example. Mexico had seen fit to honor the Discoverer, the capital of that country having a worthy statue erected in his memory. In Cleveland, Ohio, there was also a Columbus memorial, and one in Boston. The first monument to Columbus in this country was erected in Baltimore about 1810 by General Charles Francis Adrien le Paulmier d'Armour, an officer of Lafayette, who had settled there and become a man of large means. Other monuments existed but unquestionably, the most fitting place for a national monument was Washington; and the Knights of Columbus, by constantly agitating the movement for the memorial, aided largely in obtaining sanction for it.

Hon. James T. McCleary, of Minnesota, Chairman of the Committee on Library of the House of Representatives, introduced



Statue of CHRISTOPHER COLUMBUS, in Washington, D. C.
The unveiling of this statue in 1912 was the climax of the Knights of Columbus campaign for recognition of Columbus

bill No. 267, in 1907, which called for the erection of a monument to Christopher Columbus. It was the first Act of Congress to mention the Knights of Columbus, the Supreme Knight Edward L. Hearn being named, with the Chairman of the Senate Committee on Library of the Fifty-ninth Congress, the Chairman of the Committee on Library of the House of Representatives, the Secretary of State and the Secretary of War, as a commission " to act with full authority to select a site and a suitable design, and to contract for and superintend the construction of said memorial." The bill carried a provision for $100,000 " or as much as is necessary " for the prosecution of the project. President Taft signed the bill on March 4, 1910, the pens used by the Clerk of the House, the Vice-President and the President being afterwards presented to Potomac Council.

The Secretary of War named Colonel Spencer Crosby to co-operate with Supreme Knight Hearn in arranging for the memorial, and the Board of Directors of the Knights of Columbus voted $10,000 to defray expenses in this matter, thus demonstrating the practical gratitude of the Order for the nation's recognition, through Congress, of its efforts in behalf of the Discoverer. The columns of *The Columbiad* were for years devoted to the movement, being the authentic source of news concerning the progress of the memorial.

Through this insistent publicity, augmented by propagation of the movement at subordinate, State and Supreme Council meetings, a lively interest was aroused. When the date of the unveiling of the memorial was at length announced, June 8, 1912, five years after the monument was authorized, State Deputies and their aids commenced to vie with one another in canvassing their jurisdictions to secure promises from members to attend the ceremony.

Twenty thousand Knights of Columbus, with their wives and friends, flocked to Washington from every State in the Union to make the greatest gathering of the Order ever witnessed since its foundation. National Commissioner Edward L. Hearn and his associates on the Committee of Arrangements had perfected the most impressive programme ever carried out in Washington since the famous parade of the veterans of the Northern army on the conclusion of peace with the South. President Taft, Cardinal Gibbons, Secretary of State Philander C. Knox, Chief Justice White and other dignitaries of Church and State reviewed the parade of the Knights led by Supreme Knight Flaherty, and were present at the unveiling of the statue and the brilliant banquet that crowned the event.

The parade attracted the largest crowd ever gathered together in Washington. At the scene of the monument in the spacious plaza before the Union station, within view of the dome of the Capitol, the unveiling took place, the ceremony being performed by the Italian Ambassador, His Excellency the Marchese Cusani Confalonieri. Monsignor Shahan of the Catholic University recited the opening prayer, and Secretary Knox, presiding officer, presented Hon. Victor J. Dowling, of New York, and Representative James T. McCleary, of Minnesota, who addressed the gathering on the significance of the event.

Every vantage point was occupied, and the patriotic enthusiasm of the spectators arose to a pitch unexcelled by any demonstration previously or since held in Washington. The same enthusiasm marked the banquet of the evening of the ceremonies. Supreme Advocate Joseph C. Pelletier, toastmaster, summoned some of the most noted speakers in the country to address the vast assemblage of Knights: Speaker of the House Champ Clark, John Barrett, Director General of the Pan-American Union, Representative Oscar W. Underwood, Representative James P. Mann, Hon. Joseph Scott, of Los Angeles, Denis A. McCarthy, who recited an original poem in honor of the event, George F. Monaghan, of Detroit, and Hon. Joseph Cannon who uttered a remarkable personal tribute to what he termed " the grand old Mother Church of Christianity."

The brilliant ceremonies of the unveiling were continued on the following day when His Eminence Cardinal Gibbons celebrated a Field Mass on the grounds of the Washington Monument, where hundreds of Fourth Degree Knights in full uniform were the Guard of Honor. And on June 10, the Knights of the District of Columbia brought the memorable event to a close by holding a reception for the Most Reverend Archbishop John Bonzano, who had not long before succeeded His Eminence Cardinal Diomede Falconio, a staunch friend of the Order, as Apostolic Delegate.

The *Washington Star* characterized the event as marking anew the important position the Knights of Columbus held as an Order in the social fabric of the United States. Carried as a principal item of news in the leading journals of the country, there is no question that this event takes premier rank over every public demonstration ever made by the Knights. Certainly nothing before or after has brought to the name of the country's Discoverer the honor that had always been his due. President Taft interpreted the sentiments of every true-hearted American, and placed an authoritative stamp upon the entire Columbian movement, when in his speech at the unveiling of the monument he declared: "It is most appropriate in this beautiful place in which the visitor to the country's capital first sets foot upon the small district that is the only territory in which this great government exercises exclusive jurisdiction, that he should be confronted by a statue of the great mariner whose genius and daring opened this half world to progress and development. Here Columbus may well have his greatest and most fitting memorial."

CHAPTER XIV

OPPOSING BOLSHEVISM

WHAT today is called "Bolshevism," which is merely a blanket term covering Socialism and extreme radicalism generally, naturally attracted the attention of the leaders of the Knights of Columbus. As Catholics, they were logically conservative, in the sense that they would have considered it a denial of Christianity to accept the theory that the whole constitution of society was bad, and that the whole system of civilization founded on Jewish, Greek and Roman ideals, influenced by the teachings of Christ, should be abolished by half-educated and fanatical radicals. The Catholic Church had come to be looked on in this country as one of the bulwarks of civilization and of what is called the "vested interests." Many wealthy men of no special religious creed approved of the Catholic point of view and were willing to support, in a measure, Catholic movements, believing that the Church stood as a barrier between them and the mob who were anxious to devour their possessions. The Church has never sought to protect the rich unjustly at the expense of the poor. She has always taught that the rich should hold their wealth for the benefit of their brethren rather than for their own selfish aggrandizement or the establishment of a class which, like the patricians of Rome, would be willing to give bread and the circus to the poor and to consider the laborer as worthy only of such hire as they proposed to allow him. Faith in the Catholic Church presupposes a fixed philosophy of life, as set forth in the teachings of the Little Catechism, a condensation and a guide to the conduct of life for Catholics the most cultivated to those the least educated.

The specious claims of Socialism that it could turn this world into an earthly paradise by making a perfect State the guide to a perfect life on earth, were strengthened by the attitude of many of our capitalists, who, owing to the ease by which wealth had been accumulated, had acquired a firm belief that the world was theirs, and that the hewer of wood and drawer of water — usually a foreign immigrant — should be treated as the aristocrats of the ancient régime in France before the Revolution treated their dependents. They had learned nothing from history. For example, the attitude of certain of the captains of industry in Pennsylvania during the great coal strike, was a strong symptom of this state of feeling. Money was king, and both the government of the United States and the destiny of the workers of the United States were to be controlled and directed by money. This point of view, used by agitators who represented the most vicious forces of radicalism in Germany, Russia and Italy, inasmuch as they sought to destroy society as at present constituted rather than to accept capitalistic despotism, seemed likely to become a crystallized belief in the minds of many of the owners of the sources of production. Insolence and arrogance, lawless theft as opposed to legally legitimized theft, seemed about to divide the country into two castes.

The Directors of the Knights of Columbus felt that they must begin a campaign of education, which would define the relations of Capital to Labor, the duties of the employer and the responsibilities of the employed, or, reversely, the phrase will do quite as well. The Knights recognized the truth that one of the greatest evils in this world is ignorance, not the mere ignorance of book learning, but that intellectual blindness which cannot see its duties sufficiently to define and apply them. They came to the conclusion that in conducting this campaign of education, the spoken word was more potent than the written. The old world and the new had been flooded for years by books on the science and art of political economy. The *Wealth of Nations,* the writings of Malthus, the expositions of Marx and Bebel, the sociological theories of Spencer and John Bright — in a word, from the ravings of Bakunin to the Tolstoian philosophy of non-resistance, the reading world was in a state of confusion as to its choice of a social philosophy.

The Knights of Columbus understood perfectly that there was a form of Christian Communism which it saw applied to life every day in the management of the religious communities of the Catholic Church. This Christian Communism was no more effectively applied anywhere than in the communities of religious women, whose methods, it seems, might easily be studied by those modern feminists, disciples of Saint-Simon and Fourier, who longed for simplicity of life directed by high ideals. The Knights, therefore, were not merely actuated by an abhorrence of all forms of communism. Their philosophy had taught them that it was necessary to distinguish, and that it was also necessary to attack destructive socialism at its strongest point by men of capability and experience who would neither extenuate nor set down aught in malice. Very fortunately, it was possible for them to use the services of the late Professor James C. Monaghan, who knew Northern Europe thoroughly, and who in his last consular post at Chemnitz in Germany had shown such unusual efficiency that he was promoted to a position in the State Department. He, however, preferred a professorship in Wisconsin State University, which he gave up, at some sacrifice, in order to devote himself to enlightening his fellow-citizens as to the social, political and economic conditions in the Old World and to drawing such lessons as could be taken from them for the New.

Down to this period — 1913 — lecturers before the assemblies of the Knights had generally limited themselves to cultural and religious subjects. There had been no systematic attempt to specialize. The crusade against Socialism, to the necessity of which the world has suddenly awakened, was thus begun by the Knights long before Russia had fallen into chaos, and the forces of negation had been covered by the generic name, which may be translated from the Russian as "the Majority."

It is an unfortunate fact that, in the hurry and stress of our life — where very few people make haste slowly — the careful study of history is neglected, and history itself, unless carefully sifted, is not always a sure guide to the past. Histories like that of Lingard — too much neglected — and Grisar's *Life of Luther*, are replaced by excerpts from the unscientific Hume or the romantic Froude. The Knights felt that, in order to form the

DR. JAMES J. WALSH

DAVID W. GOLDSTEIN

PETER W. COLLINS

PROFESSOR JAMES C. MONAGHAN

basis for a good understanding of modern conditions, historical background was necessary. No period of history had been, until very recently, so misunderstood as the seminal period of the Middle Ages, the Dark Ages, as they were misnamed, simply because no English writer had had the equipment or the perception to explore it, although a new school of acute research-workers was then forming in England to dissipate some of that darkness with which the prejudices of the Reformers had obscured it. To attempt a process of education through books, through the formation of a library to be circulated among the members of the Order, would have been too expensive and too slow to meet the immediate necessities. Fortunately, a very distinguished man, a versatile and well-grounded scholar, Dr. James J. Walsh, was willing to undertake this work of education. For this no American was more fitted. His works on medical and historical questions had already excited attention in the universities of Europe, especially among the medical experts. He was an authority in the history of medicine and in the cognate history of the times through which this study had made progress. Although his duties as Dean of the Medical Faculty of Fordham University and his practice as a specialist consumed a great deal of his time, he was willing to undertake the task, onerous as it was.

No sooner had he begun his lectures, work which forced him to travel from one end of our country to the other, than the evidence of his success was everywhere made manifest, and when his book, *The Thirteenth: Greatest of Centuries,* appeared, his audiences were already prepared to study it intelligently in the atmosphere which his knowledge and sympathy had created. Appreciation of his work is shown by the fact that about fifty thousand copies of this book were purchased by the members of the Order, whose interest in historical questions was becoming more and more acute. The Board of Directors had created a Catholic Truth Committee which, by means of propaganda in the official journal and well-considered use of the Order's machinery for reaching its members, promoted the sale of this book and of Dr. Walsh's *The Popes and Science.*

It is rather difficult to understand the attitude which a certain number of cultivated persons in the United States had come to take in relation to the position of the Popes toward the progress of science. Intelligent men, who laughed at the fables invented about the horrors of Masonic initiation, who excused the burning of the Salem witches as a personal manifestation of superstition, who were very willing to exonerate Calvin for the murder of Servetus, because it was the custom of the time to hold heretics in religion as traitors to their country, who overlooked the obscurantism of Luther and smiled tolerantly at the despotism of Henry VIII, were quite willing to believe any fable circulated as to the character, the intention, the ignorance and the superstition of a Pope. The story of Galileo, so carefully elucidated by modern historians on the Continent, was looked on as an example of the prejudice of the Popes against the progress of science. His imprisonment and persecution, which was neither imprisonment nor persecution in any injurious sense, were bracketed with that other silly calumny as to the existence of Popess Joan. Alexander Dumas was taken as an authority on the history of Pope Alexander VI, who was certainly a man of the highest culture and strong belief in the value of scientific progress. It was Voltaire who once said that if one throws enough mud some of it will stick, and much of this " historical " mud did stick; and therefore when Dr. Walsh's *The Popes and Science* appeared it was a revelation to many Catholics, as well as to many fair-minded non-Catholics who suddenly discovered that there was a bright side to the dark pages on which the history of the Popes had hitherto been written for English-speaking readers. It was not a question of defending the personal character of Alexander VI or any other Pope — Judas had been an apostle, and St. Peter at one time had not behaved with conspicuous loyalty to his Divine Master — but that the Popes, whose mission after all was the infallible exposition of the fundamentals of religion and morality, had been obscurantists in secular learning, Dr. Walsh thoroughly disproved, going to the sources and not depending, as too many historians do, on documents quoted and edited by somebody else.

The background had been carefully arranged, the minds of the auditors prepared for an analysis of modern economic and social conditions by men of experience, who were not mere theorists, and who knew too well the danger of putting a mere theorist in the position of teacher in these practical times. It was necessary that Socialism should be seen from the inside. Hitherto, it had been attacked by men who understood its ethics and its workings mainly from books, who were incapable of touching its strongest points because their testimony was regarded as entirely biased. Mr. David Goldstein had been a Socialist, and an enthusiastic one; he had even been so highly rated by American Socialists that he had been nominated as Mayor of Boston on their ticket. He was saturated with the historical point of view of religion and life only as a cultivated Hebrew can be so saturated. He belonged to a race which had given us the greatest poetry and the finest literature the world has ever known; he understood as well as any living man the secret of those Jewish economics and systems of land tenure which made the theories and practices of Socialism impossible of application among the Jews. Besides, he had seen that the wisdom of Israel, socially and economically, might have saved a modern world capable of applying it; evidently, he had become disgusted with the claims of the capitalists, their disavowal of responsibility and the lack of a sense of duty or pride in the work on the part of the representation of a philosophy of labor which is as Utopian as it is dangerous. He had turned for a remedy to Socialism; he found that it had not even the saving quality which follows the application of a poison to a poison as a neutralizer. Living in the inner circle of the Socialistic holy of holies, he discovered that his dreams, based on the theories of Marx and Bebel, were mere illusions. The Knights of Columbus were fortunate indeed in enlisting his services in the cause of truth and reasonable sociology.

The labor question was and is paramount in the mind of every man in every part of the world today. The Knights of Columbus felt that they must be prepared to consider it in all its bearings in the new light of modern development. It would have been easy to have found an eloquent man, a wielder of the weapons of rhetoric, who would have given forth platitudes as fragile and as transparent as snowflakes in the sun. It would have been equally easy to discover an academically trained man, scientific in his bent, who would have refined his discourses to such an extent that the hearers would have had no definite impressions of the value of his thesis. Pure rhetoric had rather gone out of fashion, the demagogues and spellbinders had torn it to pieces. What was needed in the councils was a man of broad experience, sincere convictions, who possessed the art of thinking and speaking clearly. After much discussion, and some discouragement which fortunately was not permanent, Mr. Peter W. Collins, formerly Secretary of the International Electrical Workers and President of the Boston Labor Council, was induced to deliver a series of lectures on the ethical position of Labor in relation to the actual conditions of the time. He had begun his conferences under the auspices of the Knights of Columbus in 1914 when the State Council of Minnesota sent him out to impart his valuable message to audiences of all creeds and classes who recognized his sincerity and his power of presenting modern problems and their solutions in language understood by the people.

The officers of the subordinate councils had the perception to see that the decision of the Board of Directors in engaging these men meant, not that their influence should be confined to a few, but that it should be able to reach all classes of society in the localities to which they were called. The efforts of Messrs. Goldstein and Collins, arranged so that they supplemented each other, were very effective. It was their province not to convince those who had already made up their minds, but to excite and stimulate reflection on the part of the eager inquirer or of him who was confused by specious and contradictory statements of the reasons that lie behind unrest, discontent and a misunderstanding of those ideals for which our best citizens should strive.

These gentlemen applied effectively the system which the old Greek philosophers had used in the groves of the Academy. No statement was made on any important subject which was not left open to the examination of the hearers, and neither of these lecturers refused to answer any questions, reasonable or unreasonable, which were put to them. In fact, the conferences became celebrated as social symposiums, and their effect might even have been more far-reaching had not the outbreak of the war diverted attention to new issues which overshadowed and diminished any effort that did not touch on the immediate saving of the country and the world. The result of Mr. Collins' tours, extending, as did Mr. Goldstein's, over four years, was the accumulation of five thousand questions and answers dealing with almost every phase of sociology and political economy having relations with our modern conditions of life.

The struggle against the destructive tendencies of Bolshevism, to use a title which covers nearly all the dangerous social tendencies known to civilization, was resumed by the Knights of Columbus just as soon as the actual war ceased. At a time when certain extremists had evidently determined to silence by violence any form of protest against their activities, Supreme Knight Flaherty enunciated, very frankly and boldly, the ethics on which the position of the Knights of Columbus was founded. The Knights, he declared, did not feel it their duty to take sides in the matter of healthy differences between employers and employees, but they were opposed to the bitter end to the dangerous principles of a clique which, dominating the ignorant, the vicious and the discontented, had made itself appear as if it were a universal voice. He added that the Order would use every resource at its command to defeat the forces of anarchy, which, under language both intended to deceive and deceiving, are leading the world into absolutism and despotism.

A great force on the side of right thinking and right living was *The Columbiad*. It is read every month by more than a million of men and women in every part of this country, and it has become not only a preaching and a teaching force but an authority on ethical and social questions through its adherence to the principles of Christianity and their application under the authority of the Catholic Church.

These movements are but stepping stones to higher things. Their effects have taught the Knights of Columbus new lessons which they will use all their efforts in making concrete. The motto of the Knights is, after all, not yesterday or today, but tomorrow; and from every yesterday and today the power of controlling the future is drawn. It may be truly said that the Knights of Columbus have not been boastful; in presenting the record of their activities they have stuck as closely to facts as possible, for they seem to believe that a man boasts as a rule, when he does boast, not of the things he has actually done, but of the fine things he might have done.

CHAPTER XV

MEXICAN BORDER WORK

A PHENOMENON that was to be repeated at a later and more exacting crisis, was witnessed when, in the early summer of 1916, events in Mexico came to so turbulent a pass that the United States was forced to police the border, and even to make an expedition into Mexico, under the leadership of General Pershing, to rescue American troops trapped and made prisoners by the bands of insurrectos commanded by Pancho Villa. The policy pursued by our Government has been aptly styled one of " watchful waiting." With characteristically scrupulous regard for the sovereignty of a neighbor nation, even one distressed by almost continuous upheaval, the United States made no pretense of mobilizing a force on the border for the purpose of restoring order in Mexico. Subsequent events seem to bear out the conclusion then pronounced by those familiar with the situation that a force very much larger than the American Army assembled at the border and a campaign of first-class dimensions would have been necessary for that purpose, as the mere fact of invasion would probably have precipitated a union of the forces of agitation in Mexico and rendered the task of restoring order one of the first magnitude, in a country which offers such opportunities for guerilla warfare. Our proceeding to the border and camping in force along it was an indication, an authoritative notification, of our intention to protect American citizens and property from attack by Mexican insurrectos and to punish such attack if surreptitiously or otherwise made.

To this end the different units of the National Guard were summoned to their armories and, in due time, dispatched to take up their positions along the border. An indisputable fact, common to this mobilization and to the mobilization following the declaration of war against Germany, was the large percentage of Catholic men who answered the call to the colors. In Southern Guard units the proportion of Catholics to the total personnel was not large, although larger than the Catholic proportion of the population. In Northern and other geographical units the proportion of Catholics to the total personnel varied between thirty-five and forty per cent., exceeding the Catholic percentage of the total population by from ten to fifteen per cent.

The territory along the Mexican border, so far as American Catholic activity is concerned, is missionary country. The Catholic dioceses there are of huge area containing scattered congregations, some parishes comprising settlements distributed over thousands of square miles. The diocese of Corpus Christi with an area of 22,391 square miles contains only 140,000 persons, of whom about 75,000 are Catholics, with but forty-four priests to minister to them, and conditions are much worse in Arizona and New Mexico.

Under the best conditions — granting a vigorous pastor and easy methods of transportation, it is physically impossible to give more than necessary ministration to the souls in the different parishes, the priest's visit, in some instances being but once every two weeks or every month. At the time the National Guard was encamped at the border this condition was even worse than it is today.

Hence it is apparent that the thousands of Catholic men at the border were precariously situated so far as spiritual ministration entered into their lives, and, being Catholic men nurtured in Catholic homes, their religion was of paramount importance. Although they had military chaplains appointed to their units, the services of these chaplains no matter how zealous and indefatigable, were inadequate. Our non-Catholic friends who have often wondered, in the face of chaplaincy statistics for the various denominations, why Catholics insist upon supplementing official religious ministrations to our troops, have by this time come to understand that the Catholic chaplain must exercise a personal care for each man in his unit which cannot be done in any way satisfactory when the numbers of men are disproportionately great in the service. Hard-headed military men realize, through no sentimental persuasion, but from the logic of well-considered facts, that religion in an army is the strongest support of morale, and where religion is so inseparably weaved into the mental functionings, as it is in the case of the Catholic soldier, morale becomes seriously threatened if opportunities for its practice are insufficient.

This necessity of substantially augmenting the opportunities for religious practice for the Catholic men in our army at the border was the prime reason for the entry of the Knights of Columbus into war relief work there, just as the same necessity, magnified, first prompted the Knights to enter the larger sphere of relief work when the United States entered the world war.

There is another reason, which had to do with the sore need of adequate recreation facilities for all our men. This need was particularly felt by the Catholics. The Y. M. C. A., an essentially non-Catholic organization, had established several recreation huts along the border in which religious services for non-Catholics were conducted and entertainment features supplied similar to these provided by the Association's British and French branches for the men of the Allied armies. The Catholic men at the border quite naturally longed for similar facilities, but in an environment to which they were more accustomed.

Added to the crying need for adequate religious ministration, this formed a dual opportunity for some Catholic organization to grasp. The Knights of Columbus were diffident of entering the field, for while they were a benevolent society of Catholics they were not, according to a strict reading of their articles of incorporation, instituted for this kind of endeavor. But the calls from the border became insistent. Reports were such as to discomfort parents and relatives of men stationed on duty there. The Supreme Board of Directors, realizing that if action were to be effectual it should be prompt, decided at their meeting held in Detroit in July, 1916, to go to the relief of the men of their faith at the border. Without any flourish of trumpets or financial campaign, agents of the Knights of Columbus were dispatched to make a survey.

Several towns along the border contained councils of the Knights of Columbus and in these councils the Order's agents found fitting instruments for the initiation of work there. At Deming, New Mexico, the first border recreation hall was opened. This hall like all those in border towns containing subordinate councils of the Order was managed under the auspices of the local council. The accommodations it offered were similar to those of the other halls of which it was the predecessor. There were reading and writing rooms, a dais or stage for entertainment and small quarters for the chaplain or chaplains making use of the hall. At Deming, as at other places, the building was not a hall in the strict sense of the word, but rooms leased in a structure used for business purposes and converted into club quarters with the usual equipment.

Perhaps some misunderstanding has resulted from indiscriminate newspaper references to these recreation places at the border as "camps," buildings, stations and huts. They were really all four, but the term station no doubt properly applies to rooms such as those at Deming; the huts are the wooden structures erected at San Antonio, Llano Grande, San Benito, McAllen, El Paso, Brownsville and Camps Wilson, Cotton and Pershing. At Nogales, Arizona, local fire ordinances forbade the erection of a wooden building, so a substantial brick building was put up. Elsewhere tents, to which the term "camp" may be most fittingly applied, were set up for convenience of the militiamen.

The most comprehensive word applicable to those recreation places is "center," for, whether made of brick or wood or canvas, that they most certainly were. Where the thousands of young men had been compelled during the comparatively inactive hours of waiting at the border, to seek recreation as best they could, and often in the little border towns that were rife with dishonest and immoral camp-followers profiteering at the expense of the boys, the Knights of Columbus centers were, indeed, godsends. Equipped with reading and writing facilities, with billiard tables, where possible, with musical instruments and dance floors, with athletic machinery and with that greatest boon to tired men in a hot climate — limitless ice water — the border centers were eagerly patronized by all men, regardless of religious affiliation.

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

Hut at Jefferson Barracks, St. Louis, Missouri

At Nogales, Arizona

After Mass at Camp Cotton, on the Mexican Border

At Laredo, Texas

At Camp Pershing, Texas

Field Mass at Camp Funston, August, 1916

Special Supreme Agent William J. Moriarity of St. Louis had field supervision of the Mexican Border Work. From the outset he reported surprising popularity of the facilities afforded the men, surprising because the Knights of Columbus were complete strangers to the kind of undertaking to which they had committed themselves, and they were working, for a large part, among men who came from sections of the country where the Order and all other Catholic institutions were generally misunderstood.

It called for great confidence to go into the work as the Knights of Columbus did with the gravest uncertainty as to what might occur in Mexico. The Knights had no definite official standing. Their operations were purely on a civilian basis. They did not have the advantage, as in the War, of having their workers officially uniformed. Their men at the border were ordinary, hard-working civilians, many of whom put in their leisure hours serving the militiamen.

Of course, the greatest boon conferred by the establishments at the border was the opportunity for religious practice. The Catholic chaplains were glad to avail themselves of these centers as religious headquarters, and that is where, unquestionably, the centers served with the best results for the morale of the troops. Crowds of men would flock to Confession and to Mass and Communion; the centers were literally havens for the men of the Catholic faith. Men not of Catholic belief also felt the influence brought into their lives by the presence of these centers. Solemn religious ceremonies were not a frequent occurrence, although, of course, services were regular. But the ministrations of the priests and the Christian atmosphere brought to thousands of men removed from home ties and suffering from idleness and ennui were reflected on the other thousands who shared the mental and physical recreation offered by the Knights to all.

Amusing stories are told of the way in which the Georgia "crackers" were brought to avail themselves of the comforts supplied by the Knights. At first suspicious of the brotherly hand extended to them by Catholics, whom they had been always instructed to regard as anything else but brothers, they ventured into the centers at El Paso, where they were stationed, and their conversion to sympathy and approval was rapid, so that they became regular patrons. This practical propagation of the gospel of tolerance was general along the border. The non-Catholics of the National Guard were quick to realize that although one of the prime objects of the Knights of Columbus in undertaking relief work among them was to care for those of the Catholic faith, yet they drew no religious lines. "Everybody Welcome" was the slogan, and nobody ever had the slightest reason to question its sincerity.

It is estimated that approximately 250,000 men saw border service between the summer of 1916 and the spring of 1917. The Order reached all of these men. Beginning at Deming, the chain of centers was extended until it covered nineteen points; the service was made intensive at the same time it was being extended. The secret was learned by the Knights that fighting men need leadership just as much in their free hours as they do in drill and battle. The Knights provided the leaders. Organizing all manner of sporting events, their workers refereed football and baseball games, conducted hikes, encouraged boxing contests, provided orchestras, and even acted as chaperons at dances!

"What the Knights of Columbus have done and are doing for the men at the border cannot be appreciated unless seen and understood," one well-known chaplain, the Reverend M. J. O'Connor of the Ninth Massachusetts Regiment, testified, and there was not another chaplain at the border who did not express the same conviction, for it was the chaplains who, before the Knights undertook the task of providing relief, had most keenly regretted the lack of it. The heartiest co-operation between the workers appointed by the Supreme Officers of the Order and the rank and file of the subordinate councils in the neighborhood of border camps made for the utmost efficiency in a work entirely new and conducted with more fervor than science. The chaplains and the officers and men appreciated this. They saw that a big-hearted endeavor was being made to make their lives more agree-able under most trying circumstances, and they welcomed everything that was done for them.

Not only the councils located at the border, but councils throughout the country, helped the work by paying particular attention to military units originating from their localities. This attention was made manifest most at the Christmas of 1916 — a Christmas celebrated at the border as it had never been celebrated before. If the works of the Knights of Columbus with their comforts had seemed luxuries during the hot summer and warm autumn, they became absolute necessities when the sterner weather of winter, with the treacherously cold southern nights, came upon our watching army. By Christmas-time, with their specially installed heating equipment, the centers had attained their maximum popularity. Some thousands of the troops had returned home by then, in fact, nearly half of the quarter-million or more mobilized at the border had been recalled to their homes, but the remaining tens of thousands enjoyed to the full the resources of the new Knights of Columbus relief organization.

A striking series of religious services were held in the Knights of Columbus centers and also in nearby cities, as at San Antonio. At one point, Laredo, from both sides of the border the "Adeste Fidelis" was sung by American and Mexican troops in the first hour of the Christmas morning. The singing of this hymn by the opposing though not embattled forces seemed to seal the understanding then arrived at that there should be no war between the two republics.

The movement of militiamen back to their homes was expedited after Christmas. General Frederick Funston, in command, published his plans to bring about a rapid demobilization, and these were carried out with characteristic vigor. The Knights of Columbus maintained their service until the last, so that all the returning men carried with them as a permanent impression gained in their border service, the solicitude shown for them by the Order which towards the end of the sojourn of the troops helped them educationally by free courses in Spanish. They left with the conviction, renewed in their later and greater military experience, that the Knights of Columbus had gone down to the border simply to serve them all — to save where necessary, but to serve, always.

After the great bulk of militiamen had departed from Texas, Arizona and New Mexico, the Supreme Officers of the Knights of Columbus decided that as the urgent necessity of the Order's entry into border work had arisen from the fact that the border dioceses were wretchedly poor in physical resources, the best disposition that could possibly be made of the buildings and other material belonging to the Order in the different camps, would be to turn them over to the Church. The Knights had not asked for or received one cent of money from the general public or from any other source than their own funds, for the undertaking. The material was theirs to give away, and they gave it promptly to those who most needed it. The only condition attached to their gifts was that the buildings should be used by the soldiery so long as they had need of them. Wherever the buildings could be of service to the regular army chaplains (for the regular troops at the border benefitted by the buildings just as well as the militiamen) they were surrendered to the chaplains, to come later under the direction of the local church authorities. The territory covered by the chain of border structures being one, as before noted, in which Catholic churches were and still are few and far between, and the sources of financial support so meagre that it was not possible to provide adequate facilities for the education of the thousands of Mexican refugee children cast into the country by the troublous events in the southern republic, the Supreme Officers decided that they could now have no better use than as schools and supplementary parish buildings for the missions near which they were located.

This decision was doubly appropriate, for many of the missionaries had made great sacrifices to minister to the needs of the Catholic soldiers in the first weeks after mobilization began, before arrangements were made to send chaplains to the border from the various states. In one instance, that of Nogales, the brick building, built upon land owned by Nogales Council, was presented to the Council, which had displayed unbounded hospitality to the militiamen stationed at Nogales during the long months of watchful waiting. The council decided to use part of the building for school purposes, thus aiding the local parish.

The building at El Paso and the buildings at Camps Cotton and Pershing were turned over to the Right Reverend Bishop A. J. Schuler as schools for near-by missions. The Oblate Fathers received the buildings at Llano Grande, San Benito and McAllen, and at Laredo the Knights of Columbus structure and equipment were given to the Catholic Orphans' Home, in charge of the Servants of the Sacred Heart of Jesus for the Poor and Orphaned.

The gratitude of the venerable Bishop of El Paso, for this service rendered him, was conveyed in a letter in which he said: " I wish to express my sincerest thanks for the generosity and thoughtfulness of the Knights of Columbus in turning over to me their Headquarters houses at Camp Cotton, Camp Pershing and Camp Stewart. My intentions, at present at least, are to use these buildings for several schools that I am contemplating at Isleta and Socorro, Texas, near El Paso, for the poor Mexican children. It may be of interest to you to learn that one of these schools will be built on the ground on which the oldest Mission Church in this part of the world stands — at Isleta, Texas."

And to the good bishop's thanks must be added the touching gratitude of the sisters and missionaries whose work was benefited by the wise disposition of the buildings. Instrumental from the first in saving souls, the closing, on April 1, 1916, of the last of the Knights of Columbus centers at the Mexican border and the reassignment of these centers to the poor of the Church, was unquestionably part of a providential plan.

The problems of organizing the work at the border, of strategically placing the buildings that ministered to the religious and social wants of the militiamen, and of adequately equipping and maintaining these centers, were not easily solved. They demanded large expenditures and incessant industry. But the zeal that can be created only by a voluntary undertaking of patriotic duty found ways and means to overcome all difficulties, and the work proceeded from first to last, without a hitch. What might otherwise have been a bleak and empty period for our men under arms was transformed by the Knights' quick action into as pleasant an experience as the exigencies of the situation permitted.

The praise accorded by officers and men who benefited by the work adequately measured its value and the achievement of allaying religious prejudice in the minds of thousands who discovered the love and humanity and the desire for a perfect brotherhood that actuated the Knights was most gratifying. By bringing about fraternization of Catholics and non-Catholics the Knights builded better than they knew, for when the most critical test came with the War, bringing an insistent call to the Knights of Columbus to plunge into a greater service than they had ever dreamed of entering — the work at the Mexican border, blessed in its operation and certainly in its results — stood as a guarantee in the cold, keen eyes of the Nation's war managers, of what the Knights of Columbus could be expected to do for the men who left all behind to serve their country. Their unselfish devotion in giving their time and treasure, without any appeal for public support, to the men in patient service at the border was destined to be requited. They served without any hope of reward, for certainly there was none in prospect, but the government, which measures nothing by sentiment but all things by use and accomplishment, recognized that at the border the Knights of Columbus had been weighed in the balance and found not wanting. Their reputation as a disinterested American organization, made up of men who could act patriotically quite as readily as they could speak patriotically, was established. The Knights of Columbus were acknowledged successful in their effort to serve the public.

CHAPTER XVI

DECISION FOR WORK IN THE WAR

THE entry of the Knights of Columbus into the field of relief work thrown open by the participation of the United States in the World War was the result of spontaneous patriotic sentiment. In the eventful months from the beginning of the war to that most critical month in recent American history — April, 1917 — the country had been harassed by all manner of propaganda. Each of the warring nations of Europe had its official or quasi-official information bureau, and the neutral nations were not lacking in clever apologists devoted to their cause. The American press was under a constant deluge of newspaper "stories" which attempted to justify the action of this belligerent or explain the apparent misdeeds of that. Notables of the various warring nations were interviewed in the press and often on the same page of a newspaper. Cable dispatches from the other side of the Atlantic, written, no doubt, in good faith by war correspondents, were merely disguised statements of the affirmatives and negatives of the great debate. The depths of American journalism were stirred by a thousand different hands. A portion of the press frankly espoused the Allied cause from the very beginning. A large section of the press seemed alternately to consider one side or the other just in its claims; while a small section attempted to uphold the Teutonic argument. Altogether there resulted a most confused state in the public mind, for, added to the vigorous recriminations of the foreign propagandists, the news of the war's progress itself, sensational in the extreme, was sufficient to distract even the best-balanced and most dispassionate observer of world events.

Over and above the various foreign propagandists there was more than a suspicion that a certain element sought to capitalize the general anxiety for national safety brought about by the colossal drama being enacted on the fields of France. This jingoism ran its whole gamut in the press, adding to the general clamor of the journalistic protagonists of the struggling powers. So that, all things considered, it is remarkable that the great body of the American people remained mentally sober when the strongest propaganda was served to it every hour of the day in ever-increasing doses.

The German government, by repeated outrages against American rights, defeated the object of its own propaganda in this country and clarified the complicated war being waged in the American press between it and its opponents.

But long before the rupture with the German government, months before diplomatic relations were broken between Washington and Berlin, the Knights of Columbus, justifying their claim to be a purely American organization, had sensed the nation's urgent spiritual need of a demonstration on the part of the people that there was room in this country for but one national faith — Americanism; that all European sentiments and predilections were excluded by the term "American," and that the first principles of our nationalism, as embodied in the Declaration of Independence, must be reasserted, clearly and convincingly, so that all who heard should take notice that in the United States but one interest and one cause was paramount — the interest and the cause of the United States. If our cause held something in common with that for which the nations of the Entente were fighting — which proved to be the case —then their cause would be ours until the common purpose was accomplished.

Sensing this need for a demonstration of the national spirit, a demonstration which could not fail to comfort and support the government in facing crucial problems and of reaching a most vital decision, the Fourth Degree of the Knights of Columbus, under the leadership of the members of the Supreme Assembly, planned a nation-wide Washington's Birthday celebration.

It was planned to have gatherings in the principal cities of the country on the 22nd of February, 1917, and to carry out patriotic exercises at these gatherings, which were to be open to all Americans. Members of the Order prominent in public life were selected to address these gatherings and the programs to be carried out in the different cities were arranged upon an harmonious basis.

The celebrations were duly held. The names of the privileged cities and of the principal speakers at the exercises, which were held under the auspices of the local General Assembly, are worthy of historical record. They are:

Atlanta, Georgia, the Honorable John Burke, Treasurer of the United States; *Augusta,* Georgia, the Honorable Thomas H. Cannon, Supreme President of the Catholic Order of Foresters; *Baltimore,* Maryland, the Honorable Charles J. Bonaparte; *Boston,* Massachusetts, James J. Walsh of New York; *Buffalo,* New York, Condé B. Pallen, Ph. D., LL.D. of New York; *Chicago,* Illinois, Mayor James M. Curley of Boston; *Cleveland,* Ohio, Supreme Director William J. Mulligan of Thompsonville, Connecticut; *Davenport,* Iowa, Judge John W. Willis of St. Paul; *Denver,* Colorado, the Honorable James M. Graham of Springfield, Illinois; *Detroit,* Michigan, the Honorable John P. McGoorty of Chicago, Judge of the Court of Appeals of Illinois; *Houston,* Texas, the Very Reverend J. M. Kerwin of Galveston, President of St. Mary's Seminary of Laporte; *Indianapolis,* Indiana, the Honorable Edward J. Dermott; *Jacksonville,* Florida, Judge M. T. Bryan of Nashville, Tennessee; *Milwaukee,* Wisconsin, Joseph Scott of Los Angeles; *Minneapolis,* Minnesota, Marcus A. Kavanagh of Chicago; *Nashville,* Tennessee, Robert G. Wulf of Louisville, Kentucky; *New Haven,* Connecticut, the Honorable Timothy J. Ansberry of Washington; *New York,* New York, Dr. Jeremiah E. Burke, Assistant Superintendent of Schools of Boston; *Philadelphia,* Pennsylvania, Judge Thomas H. Dowd of Boston; *Pittsburgh,* Pennsylvania, Joyce Kilmer of New York; *Portland,* Oregon, the Honorable Frank J. Murasky of San Francisco, Judge of the Superior Court of California; *Providence,* Rhode Island, Dr. Hugh J. Molloy, Principal of Public Schools at Lowell, Massachusetts; *Richmond,* Virginia, the Honorable Joseph E. Ransdell, United States Senator from Louisiana; *St. Louis,* Missouri, Denis A. McCarthy of Boston;

Salt Lake City, Utah, the Honorable John B. McGauran, member of Denver Council and United States Surveyor General for Colorado; *Springfield,* Massachusetts, Judge Jere B. Sullivan of Des Moines, Iowa, now located in New York City as Chairman of the United States Board of General Appraisers, Port of New York; *Washington, D. C.,* Judge Morgan J. O'Brien of New York City.

The public halls in which these gatherings took place could not contain the crowds that sought to partake in the proceedings. The addresses delivered by the principal speakers were pitched in a high key of patriotism. The audiences, elated by the patriotic purpose of the gatherings, joined heartily in the singing of national songs, and, all told, these celebrations were a spontaneous outpouring of feeling at a time when such a demonstration was of great value — the country not being altogether free from divided counsels.

The press recounted the story of this nation-wide celebration and commented editorially upon it. *The Springfield Republican* summarized the object and accomplishment of the Washington's Birthday Celebration in a paragraph that is an enduring testimonial to the success of the plan. Under the caption of "Good Work Well Done," *The Republican* said: "It is not too late to say that the series of meetings organized by the Knights of Columbus throughout the country on Washington's Birthday, at which capable speakers set forth the patriotic duty of Americans, constituted a fine service to the nation at this time. So far as we have observed the speakers were temperate and broad in their treatment of the national situation and its possibilities, and so were calculated to be effective in inspiring patriotism . . . Any who seek to introduce racial antagonisms or social differences at such a time as this are in bad business, and either their judgment or their motives are at fault. In either case they are blameworthy, although differing in degree. By contrast with any such offense the service which the Knights of Columbus performed on the 22d of February shines with clear and reassuring light."

This " clear and reassuring light " was augmented by the thousands of voices making their echoes heard in Washington from all parts of the country. Councils of the Knights of Columbus everywhere met and passed patriotic resolutions pledging the fullest support to President and Congress in whatever path they might elect to follow at the juncture at which the nation had arrived. These resolutions were telegraphed to the national capital, to the Chief Executive and to the representative of the district in which each Council was located. The encouragement felt by the government was graciously acknowledged by the President.

Certainly, this prompt reassurance from a well-organized society of representative citizens could not have failed to console those directing the nation in its grave crisis. The men who voiced their conviction in these resolutions were employing no superfluous rhetoric, but speaking with the sincerity of patriotic citizens, lifting up their voices and taking their stand at a time when every declaration of loyalty and every citizen acclaiming the banner of the Republic added strength to the moral and physical force our country could place in the balance against the empire that challenged her sovereignty.

It is an eloquent testimony to the democracy of the Knights of Columbus as an organization that, although the thought and feeling of the Supreme Officers of the Order were one with those of the rank and file, yet the rank and file gave expression to its sentiments quite independently of the governing body.

In fact, the patriotic voice of Columbianism gathered volume from the lower but no less sincere voices of the subordinate councils, reached its highest pitch in the declaration of the Supreme Board of Directors contained in a resolution passed at its first war meeting, on the fourteenth day of April, 1917 — one week after the final break with the Central Powers.

" The Supreme Board of Directors of the Knights of Columbus," ran this resolution, " at a meeting held this 14th day of April, 1917, in the city of Washington, realizing that the crisis confronting our country calls for the active co-operation and patriotic zeal of every true citizen, hereby reaffirms the patriotic devotion of 400,000 members of this Order in this country to our Republic and its laws, and pledges their continued and unconditional support of the President and the Congress of this Nation in their determination to protect its honor and its ideals of humanity and right."

In accordance with a subjoined resolution a copy was sent to the President and to the Houses of Congress. Supreme Knight James A. Flaherty again conveyed the content of these resolutions to the President in a letter dated April 17, and the President, absorbed though he was by the urge of action following the country's plunge into the world war, acknowledged the Supreme Knight's letter by a note dated April 18 in which he said: "I thank you very warmly for your generous letter of April 17th. May I not ask you to convey to the members of your organization my genuine appreciation of this assurance of confidence and support? It is, indeed, most enheartening."

With this crystalization of the patriotism animating the Order, it was obvious that, at the first possible opportunity, the word would be translated into the deed. The Order's spirit was firm upon that point from the first moment of the government's decision to make war. But in those eventful weeks immediately following our entry into the conflict, results followed each other so rapidly that it was necessary for those guiding the destinies of the Order to take serious thought as to how the Knights of Columbus could serve the nation, as a unit, most effectively.

The same phenomenon witnessed during the Mexican border trouble appeared with the first call to arms in the War. Catholic young men by the tens of thousands stepped forward to fight their country's battles. The Young Men's Christian Association was in the field, with full governmental approval, to render religious and other aid to soldiers and sailors. The very principles of the reformed religion of the strictest evangelical type on which the Y. M. C. A. was founded forced its officers, if they were consistent, to hold in their hearts a feeling that the principles of the Catholic Church were antagonistic to their most cherished beliefs. American Catholics accepted this. They knew perfectly well that, while the constitution of the Y. M. C. A. excluded them from any essential part in its activity, yet they were welcome to participate, under certain conditions, in all the material advantages that this association offered. But their conviction was fixed, in fact it was an integral part of their spiritual life that mere preaching and private interpretation of the Bible, no matter how enthusiastically and devoutly this was done, could not satisfy the spiritual needs of Catholic soldiers.

Even if the rules of the Catholic Church had permitted its adherents to accept the tenets of Protestantism as denoted in religious services, the essential spirit of which implied a protest against the most important dogmas which Catholics accept unquestioningly, the sincere and almost passionate evangelical services could have no comfort and no healing power for men who had been brought up to the splendid traditions of Catholic worship. The American soldier did not care to be questioned as to his religious belief nor to be noted by some of the over-zealous officials of the Y. M. C. A. as a brand plucked from the burning; and yet the sincere member of this association who felt that he was an apostle of his form of Christianity even more than a paid secretary could hardly refrain from putting his conception of the spiritual need of the soldiers above even their temporal requirements.

The statistics, which are in progress and being gathered, showing the contributions of Catholics to the support of the Government, seem almost incredible when one considers the proportion of Catholics to the population of the United States. It was to be expected that the Army and Navy would be largely Catholic, not only because of the intense spirit of patriotism which their Church inculcates, but because, as army surgeons testify, the young Catholics passed, almost as a matter of course, the medical examination which, in the beginning, was extremely severe. But that the families of these men, many of whom relied on them for support, should have cheerfully made such remarkable sacrifices of money which, in some cases, seemed badly required for immediate wants, makes a remarkable paragraph in the history of the war.

The problem became pressing — what could and should be done for the Catholic men? But while this problem was being debated, while the executives of the Order were considering the best way in which it could help, the Knights of Columbus were not idle witnesses of the historic happenings of the day. Not only did the younger members, who were so circumstanced that they could do so, instantly volunteer for active service, but the large body of membership, through the different councils and chapters, entered zealously into the Liberty Loan campaign, subscribing to the utmost of their means, not only privately, but in their collective capacity as councils.

The Board of Directors had smoothed the path to enlistment of hundreds of members by voting, at its meeting on April 15–16 in Washington, " that until further action of this Board, the disability of soldiers and sailors as extra-hazardous risks be removed as regards all present insured members of the Order who may now or hereafter bear arms on behalf of the United States during the present war." This was a repetition of the action taken by the Board in February, 1898, for the benefit of members enlisting in the country's service for the war with Spain.

This meant that hundreds of members could enlist with the comforting knowledge that their dependents would be protected by their insurance in the Order, no matter what adverse fortune befell them during their period of service. This important action was made possible by the Order's strong financial condition, but even so involved no small hazard on account of its determination to do its utmost towards winning the war. The effect was immediately felt by the scores of members who had entertained doubts as to the validity of their insurance in the event of enlistment.

In addition to these demonstrations of devotion to the Nation's cause, individual Knights exemplified the Order's spirit by taking prominent and personal part in the conduct of the war. Such men as Admiral Benson, Edward N. Hurley, John D. Ryan and others were of instant and important aid to the Government. Men eminent both in the Army and Navy, members of the Order,

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

JAMES J. McGRAW

WILLIAM J. MULLIGAN

WILLIAM P. LARKIN

WILLIAM D. DWYER

THOMAS J. McLAUGHLIN
Supreme Warden

Justice PAUL LECHE

MARTIN H. CARMODY
Deputy Supreme Knight

JOSEPH J. MEYERS

LUKE E. HART

GEO. F. MONAGHAN

JOHN F. MARTIN

SUPREME DIRECTORS

were among the first to take active part in the executive initiation of our war-making.

The moot question of just what action should be taken by the Catholic body in the matter of religious and physical welfare work for thousands of men in the service reached a point where an answer could not be denied. The Knights, in their successful work at the Mexican border, had met the expense out of their own funds as a corporate body. To them the question of financing any work they might undertake was necessarily serious. The general fund of the Order, the fund that had supported the Mexican work, could not, it was felt, be equal to the more ambitious task.

But precious time was flying, and nothing had been done by the Catholics to help their co-religionists in the service. Action was most imperative if the faith and morals and need of spiritual consolation and support of these men, so important a part of the nation's fighting forces, were to be assured. So the aspirations of American Catholics were translated into action when, at the Board of Directors meetings in Detroit on June 24–25, a vote was passed unanimously ratifying an appeal made by the Supreme Officers of the Order shortly before for a million dollar fund to be known as the "Knights of Columbus War Camp Fund" and to be expended on religious and recreational work for all men in the service.

The vote in full, the most important decision ever taken by the Board of Directors because of the huge consequences it entailed, follows:

Voted, that the action of the Supreme Officers in issuing an appeal for one million dollars for the Knights of Columbus War Camp Fund be approved by the Board of Directors.

Voted, that in issuing the appeal for one million dollars to assist spiritually and socially the American Army and Navy, the Board of Directors does not intend to include the brothers in Canada, well knowing the burdens they have already assumed and the many good works they are already doing for the Canadian brothers engaged in the war.

Voted, in connection with the appeal issued by the Supreme Officers to raise a fund of one million dollars for war purposes, the Board of Directors hereby levies on the membership in the United States a *per capita* tax of two dollars. This amount must be paid by the members within thirty days and by councils within forty days.

Voted, that the week commencing July 22nd is hereby designated by the Board of Directors as campaign week for the Knights of Columbus Million Dollar War Fund. Grand Knights are hereby directed to appoint committees and teams to personally visit and solicit all Catholic people for contributions and all members of the Order for donations in addition to the two dollars assessment levied by the Board.

Thus the great step was taken. The Order, as the one Catholic agency in America best equipped to do so, was committed to the huge undertaking of relief work in the most terrible of all wars. The action of the Board of Directors was instantly applauded; the prompt response of the membership of the Order in terms of hard cash was the best and most satisfying expression of that applause. In the highest ecclesiastical and governmental circles this action was welcomed. Cardinal Gibbons, Cardinal Farley and Cardinal O'Connell pronounced Godspeed on the work, and archbishops, bishops and priests throughout the country gave it their heartiest blessing and support. From the office of the Chairman of the War Department's Commission on Training Activities — the body exercising full control over all welfare work for the men in the service, outside of that performed by the Red Cross, there was issued on June 21, less than a week after the vote taken by the Board, a letter of cordial welcome to the work, a letter which, in the words of Supreme Advocate Pelletier, stands as the patent issued to the Knights of Columbus for their important undertaking:

WASHINGTON, D. C.
June 21, 1917.

MR. JAMES A. FLAHERTY,
Supreme Knight, Knights of Columbus,
New Haven, Connecticut.

MY DEAR MR. FLAHERTY:

At the meeting of the Commission on Training Camp Activities held June 19th, it was unanimously voted to recommend to the Secretary of War the acceptance of the generous proposition of the Knights of Columbus of June 13th, in regard to the erection of buildings for social purposes in the army training camps in the United States. Secretary Baker yesterday indicated his agreement with our resolution, and I understand that word has already been sent to the officials of your organization.

May I take this opportunity to express for the Commission on Training Camp Activities our appreciation of this offer by your organization? Many of the training camps will contain from forty to sixty thousand men; indeed, they will be sizable cities in themselves, and the need for social and relaxational facilities is going to tax the effort of all those of us who are interested in providing a sane, well-rounded life for the men in the camps. May I say, too, that we welcome the strong position which your organization has always taken in regard to the moral hazards surrounding a young man's life, and I am confident that your influence in the camps will add much to their general tone.

We shall be very glad to co-operate with you in every way possible, and we sincerely trust that success will follow your efforts to raise the money necessary to prosecute your work.

Very sincerely yours,
RAYMOND B. FOSDICK, *Chairman.*

Thus were the Knights of Columbus officially recognized by the Government as an agency for war relief work — the recognition not being based upon their plans or promises, but upon official knowledge that their past achievements rendered their influence in the camps highly desirable.

CHAPTER XVII

THE FIRST WAR FUND CAMPAIGN

AN incident of the meeting of the Board of Directors in Detroit, June, 1917, when the step into relief work was officially taken, illustrates admirably the spirit animating the organization when confronted with great issues. The news had been published regarding the *per capita* tax levied by the board on the membership in the United States. A delegation from Bay City Council visited the hotel in which the board was meeting, requested and obtained an audience. In serious mien they inquired whether, if members refused to submit to the tax they could be lawfully suspended. The question was gravely considered, and an answer was about to be submitted with equal gravity when the delegation, through its spokesman, informed the board that the Bay City Council had, on the previous evening, adopted a resolution to raise, within twenty-four hours, one thousand dollars for the fund, this sum representing the two dollars *per capita* tax on the council according to the vote of the board.

The spirit manifested by this incident typified that of the Knights of Columbus internal campaign for funds, and, so infectious did it become, that when the campaign was extended beyond the limits of the Order, to the Catholic public and thence to the general public, similar generosity was displayed. Eagerness to serve was the dominant motive of American patriotism. Without this desire to render aid in the cause, without what has been well termed the " white-hot patriotism " of the people, neither the Knights of Columbus war work nor the entire effort of the nation could have reached anything like the amazing proportions and effectiveness they did.

Yet, although the Order's determination was unanimous and every member was alert to catch a hint of the part he should play in the undertaking, the vista was not totally clear. Viewing events today with the haze cleared away and the steps of progress towards the results definitely marked, the observer is impressed by the strange combination of boldness and conservatism with which the Knights adapted themselves to the demands of war work.

There could be no guarantees for them, so far as financial support was concerned. They could rely, it is true, upon taxing their members and on patriotic gifts above the tax by individual members or councils; but there was naturally a limit to this. With the cordial endorsement of the hierarchy they could appeal to the Catholic public. But even this process of fund-raising had obvious limitations. To the general public they were comparatively unknown as a war relief organization. Their work at the Mexican border, although of large proportions and effective, had not achieved much fame beyond the men served and the Catholic public, for the Knights had no organized publicity bureau. Before any productive publicity could be obtained it was necessary to accomplish work on a scale that would attract the notice of the press. This the Knights proceeded to do, while at the same time developing to the utmost their internal resources.

The blessing of a small but highly efficient headquarters staff was brought home to everybody conversant with the management of the organization, from the very outset. Every nook and corner of Columbianism was known to Supreme Secretary William J. McGinley of New York. His personal acquaintance with the leaders of the Order in every section was well utilized, so that, if a rather trite phrase may be employed, the initial campaign of the Knights of Columbus, a campaign for a campaign, was done on a mail order basis. Chairman P. H. Callahan of the War Activities Committee, his colleagues, and the war work staff proceeded, with an energy that was very effective, to solve the complicated problem of building, equipping and operating cantonment huts while the Order's headquarters at New Haven directed the preliminary drive for funds.

This was no nation-wide, intensive drive as we have come to understand the term after the periodic campaigns of war and post-war times. It was a cumulative drive. The wise decision had been made to conduct the drives in different states at different times, when the state leaders of the Order considered them propitious. There were abundant reasons for this, the chief being that the different states had already been visited or were about to be visited by drives for other funds, for the Red Cross, the Y. M C. A. and similar organizations then enjoying a greater repute and prestige than the Knights of Columbus. Drives for government loans were also progressing, and in these drives for the government and the Red Cross the Knights of Columbus played a prominent part. The chief factor in the Order's money gathering was a certain strategy of patience, which they exercised to perfection. In fact, the organization's attitude was one of commendable diffidence.

If, in the midsummer of 1917, when their relief work in the home encampments was well established and earning encomiums from all who benefited by it, the Knights of Columbus had gone before the public with a plain request for ten million dollars, there is sufficient reason in the final results to support the speculation that they would have received it and more. But the atmosphere in which they were operating was wholly new to the Knights. Their experience at the Mexican border, it is true, had taught them much, particularly concerning the technical side of their new work — the requirements for buildings and for the personnel to be placed in charge of buildings, etc. But the work at the border was not fought through in the electric atmosphere of actual warfare. The country had accepted the military venture at the Mexican border as a calm national gesture. The nation was intensely nervous throughout the months of the war as its spirit was really being put to the test. The Knights of Columbus, in common with all other war service organizations, in common, even, with the Government itself, was obliged to consider this nervousness as a phase of awakening in which the nation was endeavoring to find itself. It was the duty of the Knights to dispose of their resources as transformed into war relief commodities, so that the nation would recognize their utility and make use of them as an agency towards the gaining of victory.

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

The Right Reverend JOS. SCHREMBS, D. D., Bishop of Toledo, Ohio

His Eminence JOHN CARDINAL FARLEY, Late Archbishop of New York

DANIEL J. CALLAHAN of Wasnington, Supreme Treasurer of the Knights of Columbus.

The Right Reverend WILLIAM T. RUSSELL, D.D. Bishop of Charleston, South Carolina

His Eminence WILLIAM CARDINAL O'CONNELL, Archbishop of Boston

The Right Reverend PETER J. MULDOON, D. D. Bishop of Rockford, Illinois

Plain spoken as they were, there was yet an explanatory note in the first appeals for funds issued by the Knights. To understand this we must remember the public's unfamiliarity with them as an organization engaged in welfare service. It must also be remembered that the Young Men's Christian Association held a distinct advantage over the Knights in the matter of war relief work. This was chiefly due to the fact that the Y. M. C. A. was already an established relief agency with all the armies in the war previous to American participation. The Y. M. C. A. had also received promptly the fullest moral and material aid from the Government. President Wilson even issued a long formal order definitely attaching the Y. M C. A. as a civilian war agency to be fully recognized by the military authorities.

With strong official sponsorship and protection the Y. M. C. A. was not under the obligation of explaining itself to the public. This, the Knights were obliged to do and it must be said that they did it with a dignity which, supported by their admirable work in the camps, won recognition. Replying to the query: "Why the Knights of Columbus War Fund?" the Order, in its principal campaign pamphlet issued in November, 1917, replied:

> There was need for some national Catholic lay body to take up this work. The Knights of Columbus are particularly fitted for the work, having established and maintained sixteen recreation stations along the Mexican border for the men of the National Guard, which work received commendation from the military authorities.
>
> The Knights of Columbus have been designated by the War Department of the Government as the official agency for all Catholic activity for the soldiers and sailors as the Y. M. C. A. has been similarly designated as the official agency for all Protestant activity. Every privilege and facility afforded by the government to the latter organization has been granted to us.
>
> The Knights of Columbus war fund has the hearty endorsement of the three American Cardinals and the hierarchy of the country without exception, many of them having contributed financial support.
>
> The Knights of Columbus work received the warm approval of the Catholic Congress recently held in Washington, D. C., composed of representatives of the bishops of the United States and also of representatives of other Catholic societies.

These were the credentials presented by the Knights to the public whose support they sought to enlist. The conservatism of their attitude is illustrated by this appeal, addressed to those who knew them best. It had succeeded remarkably well with the Catholics of the country before the Knights, supplementing it with testimonials from all sides, addressed it to the general public.

Of course, the Order's title to represent American Catholics was established by strong endorsements from the bishops. These have lost none of their force with the passing of time, and they illustrate how, in the eyes of the leaders of the Church, the Knights had stepped into a great breach.

"I congratulate you," wrote Cardinal Gibbons to the Supreme Officers, "upon the noble work towards which you and the other members of the Knights of Columbus have devoted their earnest efforts, in planning to co-operate so extensively with our Government in caring for the temporal and spiritual wants of the soldiers, regardless of their creed or membership in your Order." "Chaplains with whom I have had occasion to speak," wrote Cardinal Farley, "have praised in most glowing terms the success of your labors for the troops on the Mexican border last year. I congratulate you for this, and wish the new venture the success it deserves to have. I pray God to bless you and your Order." And Cardinal O'Connell tersely expressed his interest in the words: "You have my blessing and cordial best wishes." "I beg to assure you," wrote His Excellency Archbishop John Bonzano, the Apostolic Delegate, "that I highly admire the noble work you have undertaken."

Archbishop Ireland of St. Paul, one of the most illustrious of Americans, promptly came to the support of the Knights in their work. "I congratulate the Knights of Columbus upon their noble act," he said, "It is the solemn duty of Catholics to do all they can in aid of their fellows who are offering their very lives to the service of the nation. Each Knight of Columbus will, of course, do his duty. Furthermore, I will ask all Catholics not members of the Order to co-operate with the Knights. As a token of my good will, I ask that you put me down for a personal contribution." Archbishop Moeller of Cincinnati declared that this was "a splendid and important work," and Archbishop Harty of Omaha said, "I commend your good work, so nobly done," while Bishop Shahan, Rector of the Catholic University, described it as "a very noble and meritorious action on the part of the Knights of Columbus."

The prelates of the Church in America spoke for the Knights, encouraging them when they needed encouragement. The Catholic press was no less cordial and persevering in its support, the keynote being sounded by the editor of *America,* who said: "For once a Catholic organization is able to enter a field of service on absolutely equal terms with its Protestant competitor in the same field. The United States Government, which recently gave official status to the Y. M. C. A., has now given the same status to the Knights of Columbus, whose activity will be looked upon by the government as the official activity of the Catholic Church in America."

It can truly be stated that never before had any American lay activity been so heartily welcomed by the Church authorities. Non-Catholics cannot readily appreciate the significance of the unique nature of this declaration of confidence and support by the hierarchy. The idea that Catholic Church authorities give their support to all public activities even of apparent benevolence undertaken by Catholics is quite erroneous. It is most difficult to obtain the official approval of the Catholic Church in public matters, for that approval carries with it a guarantee that the objects and methods so approved have been scrupulously examined from every angle.

The Knights of Columbus had the unanimous support of the Catholic clergy of all ranks. Whatever people of different religious denominations in the United States may hold to the contrary, the hierarchy of the Catholic Church, unless the question at issue be one clearly cut of faith or morals, does not state opinions and prescribe courses. There is a rooted dislike founded on traditions as old as those which existed even before the fateful struggle between the Popes and the Emperors, to the administration by priests of moneys contributed by the general public.

With the heads of dioceses and parish priests in towns and rural districts where drives were held supporting the Knights and exhorting their people to support them, contributions came in rapidly. Subordinate Councils emulated one another in striving to be first to reach headquarters at New Haven with their completed quotas of the *per capita* tax, invariably exceeded by the bulk subscriptions of the council. Parishes vied with one another to send in the largest proportional gifts.

In each state where a drive was conducted the State Deputy led the drive, and the councils formed committees of men and women very often including representative persons of other religious affiliations in the community. In New Hampshire a local Y. M. C. A. Secretary took an important part in the drive, reciprocating some of the assistance that the Knights of Columbus had rendered during the Y. M. C. A. drive. Without anything like nationally organized publicity, editorials from the Order's official publication *The Columbiad*, and fragmentary literature produced by headquarters at New Haven, serving as the principal campaign ammunition, the Knights suddenly discovered that they had begun to win the hearts of the people. As the days and weeks passed thousands of letters were received in Catholic and non-Catholic homes written upon Knights of Columbus stationery and expressing heartfelt gratitude for the comfort and hospitality extended by the Knights to all who entered their camp buildings. Many of these letters found their way into print. As a matter of fact, they were strictly news, for little, if anything, of this nature had been published before concerning the Knights of Columbus. Editorials were written by men who had no interest in the Knights other than the conviction, from evidence gathered independently, that they were an agency for keeping fit the young men whose job it was to win the war. The reflection arises that, with an intensive advertising campaign, the Knights could have collected many times the amount of money they received in their first admittedly unscientific attempt at a drive.

From state to state the flames of enthusiasm spread. Men of national repute became interested in the cause. William Jennings Bryan, in a chance meeting with Chairman P. H. Callahan, in Louisville, spoke of the drive and inquired whether subscriptions were restricted to Catholics. He was truthfully told that Catholics had subscribed generously to the Y. M. C. A. drive for funds and that the Knights would welcome subscriptions from all interested in the welfare of men in the country's service, as they were all being served regardless of creed or race. Colonel Bryan promptly desired to be entered as a monthly contributor to the Knights of Columbus fund. Colonel Theodore Roosevelt was very much interested in the personnel of the secretaries the Knights were enlisting. He expressed himself highly pleased with the selection of men who would encourage manly sports among the soldiers and in one or two instances he signified his interest in special appointments because of the straightforward character of the candidates. On all occasions, especially at a luncheon at the Harvard Club, not long before his death, he emphatically complimented the very human and broad-minded position which the Knights of Columbus took towards the soldiers of all creeds. " These good Americans," he said, " look after the improvement of the human quality first and have a tolerance of defects when they are not mean or unmanly."

From men of all classes and creeds, all over the country what is more correctly termed credit than praise was given the Knights of Columbus. From their pulpits, non-Catholic clergymen bespoke the generosity of their congregation towards the Knights of Columbus War Fund. This feature of the drive, a symptom of the American spirit in time of war, was best exemplified in Pontiac, Michigan, where the Reverend Russel H. Bready, pastor of the First Baptist Church, said: " I am heartily in favor of Catholic work among the soldiers in the camps, as they require as much of their normal home influence about them as possible." Another illustration of non-Catholic support of the work of the Knights came to light when the Reverend Arthur D. Klontz, pastor of the Methodist Episcopal Church, Polo, Illinois, sent a check for $276.75 to Headquarters in New Haven, stating that the money had been collected in Polo for their war fund.

By the late autumn of 1917, so successful had been the campaign for funds, that the Knights were able to send their first Overseas Commissioner, Walter N. Kernan of Utica, N. Y., son of former United States Senator Kernan, to France, supported by the knowledge that the American public was disposed to heed seriously the call made by the Order upon its purse, for at that time the Knights of Columbus initial goal of three million dollars had been surpassed.

Archbishop Glennon of St. Louis had, with prophetic vision. telegraphed the Supreme Council in Chicago in the first week of August, 1917, to make the campaign goal not less than $7,500,000. The convention had deemed the lesser sum of $3,000,000 a more likely aim. In December, 1918, the official journal had carried page after page of small print of acknowledgments of contributions to the fund, and these pages continued to be printed, despite the fact that drives for government loans and the Red Cross added to the drain on the public purse.

Yet, with the original quota of $1,000,000 multiplied more than six times, and the official quota of $3,000,000 more than doubled, early in 1918 the Knights found their fund still growing. The richest areas were yet untouched. New Jersey, Massachusetts and New York had not been appealed to beyond the official contribution from each Knights of Columbus council in those jurisdictions.

In California a magnificent response had been made, over $300,000 coming from San Francisco alone. Illinois had given over $700,000. Everywhere the story had been told of quotas largely exceeded. John McCormack, one of the first of lyric tenors whose fame is universal, offered his voice to aid the cause — raising over $50,000 in four concerts given in Washington and other cities.

The culmination of the first drive came in New Jersey and New York. In New Jersey a surprising record was made. There a quota of $80,000 had been set. When all payments were received it was found that no less than $700,000 — in fact, much more than this sum had been collected. Perhaps the most notable drives were those in Pittsburgh and Detroit, which cities not only contributed surprisingly large sums but gave the country its first demonstration of the immense and enthusiastic public support of the Knights of Columbus.

Of substantial aid to the Knights, enabling them to obtain support from communities without conducting campaigns, were the sums they received upon application to many of the hundreds of committees in charge of war chest funds of communities that had adopted this method of raising war relief money — to obtain maximum results with minimum appeals. Cleveland, Philadelphia, Cincinnati and other cities of the first class adopted the war chest idea. The Knights usually had representation on these committees, when they had been a factor in collecting the funds. But there were cases where a war chest had been filled before the Knights of Columbus, in their first unified drive, had touched the territory. Springfield, Mass., is a typical instance. Here the Knights followed what was the general procedure, giving every required piece of information to the committee which included citizens from the eight towns represented in the war chest. The Knights' application for $150,000 as their quota was granted by unanimous vote of the Board of Trustees, it being stated that of twenty-seven applications received the application from the Knights was the "most complete, comprehensive and efficiently done."

In Salem, Pittsfield, and other cities, similar applications met with similar success — all adding to the Order's first fund when it most needed replenishment — and all likewise contributing to the mass of evidence that the Knights of Columbus had become established as a successful agency of war relief.

In New York, for the first time in the history of the great metropolis that a thoroughly organized Catholic drive was made, Cardinal Farley devoted his entire diocese to the drive. Every parish became a strategic point — a headquarters for operating forces, charged with raising a certain fixed portion of the contemplated total of $2,500,000. This arrangement had prevailed in the other drives through the country. But the New York drive, it can safely be said, was more intensive than all others. An expertly waged publicity campaign was a feature of the drive. Men in all walks of life took leading parts. President Wilson sent a warm message of indorsement, and the Honorable Josephus Daniels, Secretary of the Navy, assisted in person at the opening of the drive at a great mass meeting.

The entire motive of the drive was nowhere more admirably expressed than in the words of Mr. William P. Larkin, Overseas Director for the Knights of Columbus, when he said that the Knights were driving for money to keep our men fit in warfare, to give them their priests and to keep them as clean morally, mentally and physically as when they left home, so that they could return "with eyes clear and shoulders four square to the winds of heaven." To this appeal the people of greater New York responded with their proverbial generosity. When the final accounting was made, instead of $2,500,000 over $5,000,000 was the result, of which total the Knights of Columbus proportion was more than $3,250,000 — the remainder going to the National Catholic War Council. Bishop, later Archbishop, Patrick J. Hayes presented Supreme Knight Flaherty with a check for $3,000,000 from the New York fund at the Victory Convention of the Knights in New York, August, 1918.

In brief, the independent campaign for funds conducted by the Knights of Columbus, not in one simultaneous drive through the country, but in efforts geographically distributed — naturally weaker by that fact than a great, nation-wide collection — resulted in over $14,000,000. These figures are far more eloquent than any rhetorician can hope to make them. They tell strikingly the modest estimate the Knights had of themselves in placing their expectation at $3,000,000 and the valuation the public put upon their work in giving them over $14,000,000. Without exaggeration it was one of the most convincing proofs that our countrymen place sincerity, honesty and efficiency above all petty understandings and prejudices when they are put to the test.

CHAPTER XVIII

RAPID GROWTH OF HOME WORK

A WELL-KNOWN gentleman of New York, Mr. James Byrne, in a public address delivered not very long ago, referred to the growth of the Knights of Columbus in war work as being one of the most surprising phenomena of the war. He declared that the Knights of Columbus had reached, within a few months, a degree of effectiveness that would ordinarily have taken twenty-five years to realize. This declaration is literally true. The war provided the opportunity to test the strength of the Order, to find out whether this organization, founded on a wise constitution, would be worthy of its prosperity by rising to do great things for the national cause. In the manifold duties that faced every citizen during the crisis, there would have been valid excuse for the plea that their full energies were being utilized, that they ought not to be expected to give extra effort furthering the aims of the war organization which the Knights added to the already elaborate machinery working towards the common end — the winning of the war.

The fact that, from coast to coast, from the Canadian to the Mexican border, the American Knights responded, as their Canadian brothers had done, to the call for a new and separate aid in addition to the effort which each man was putting forth, attested the Order's strength and confidence in the administration responsible for its affairs. Upon this foundation of sound laws conscientiously administered the Knights were assured success in their undertaking so long as their merits were recognized by the public and their coffers replenished as need arose. From the most modest beginnings the organization progressed from one point to another, from camp to camp, until the entire ground was covered.

Placing its private credit at the public service, the Knights of Columbus, as a body corporate, ran certain risks. Its means being limited compared to those at the disposal of other organizations, there was every need to exercise economy in the placing of large contracts for the materials necessary to erect and construct buildings. With governmental permission the Knights were accorded the same prices as the Government itself received. This was a substantial aid at a time when it was most needed. With praiseworthy business vision the executives at New Haven conservatively planned their purchases upon future war fund increment.

Yet keen business discernment and prompt acceptance of whatever occurred in the way of "bargains" could not offset the handicap of uncertainty that troubled the Knights in the first few months of their new endeavor. While all war organizations, even the Government itself, felt this uncertainty — for nobody, no matter how highly placed, knew how events might turn — the Knights, by the fact that their work was newer and more experimental were all the more affected by the knowledge that radical changes in the needs they were attempting to supply, might take place any day.

In faith they proceeded — faith in God, in the Government that had approved their work, in the people who had first given it their support, and in their own loyal and ambitious organization. Their faith was justified. The first Knights of Columbus hut in connection with the relief work of the war was dedicated by Bishop Joseph J. Rice of Burlington, Vermont, at Fort Ethan Allen in that State. The hut was erected from a fund of over $20,000 contributed by the members throughout the State even before they had made good their promises of donations to the national war fund. All over the country, State militiamen were gathering into camps to answer the President's first call for volunteers while the selective service law was being enacted and its operation devised. In every State the Knights of Columbus were promoting plans for the relief of troops encamping in their own or neighboring States. The Vermont Knights raised their State fund and applied it with laudable promptness. The opening of their building in Fort Ethan Allen was one of the most

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

At Macon, Ga.

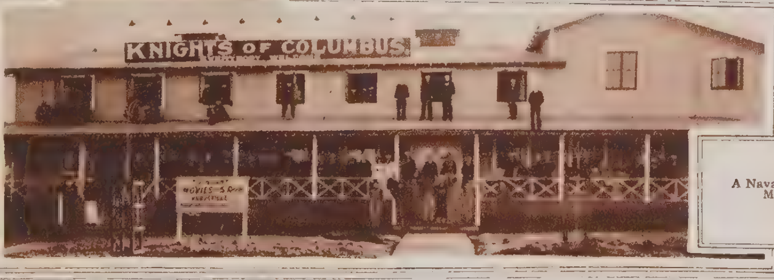
Typical Camp Field Mass

At The Presidio, Cal.

At Fort Ethan Allen, Vt.

The famous Longacre Hut, New York City

Typical hut interior



A Naval Station Hut, Mare Island

memorable events of Catholic history in the State. The governor and other officials, as well as men of high military command, attended. Religious ceremonies, including High Mass, were features of the day's events. Addresses were made in which the purpose of the nation and the part the Knights of Columbus had undertaken to play in bringing that purpose to fruition were defined by the speakers. Stephen Driscoll, State Deputy of Vermont, welcomed the soldiers of all creeds and colors, in the name of the Knights of Columbus, to the privileges offered by the hut. And before the vast gathering witnessing the ceremonies and partaking of them — one of the largest public meetings ever held in Vermont — there stood the neat, attractive hut, a symbol of the homelike atmosphere and fraternal hospitality which the Knights proposed to show to every man in uniform.

It was an inspiring occasion, and if its salient points are here recited in detail it is because the event was typical of all other openings of Knights of Columbus huts. In every State the dedication of the first Knights of Columbus hut in a camp was the occasion for large and sympathetic gatherings of soldiers and civilians — these dedications in themselves were an effective aid to the morale of the nation at a time when a fixed morale was most necessary.

At Fort Benjamin Harrison, Indiana, the opening of the Knights of Columbus hut there, dedicated by Bishop Chartrand of Indianapolis, was characterized by the local press as the most imposing Catholic public demonstration in the State's history. The Supreme Knight, and Deputy Supreme Knight, the Governor, the Mayor of Indianapolis and other officials attended the ceremonies. At Yaphank, L. I., at Camp Devens, Mass., Fort Snelling, Minn., Camp Gordon, Ga., at the Presidio, San Francisco — everywhere the record was the same — dignitaries of the Church and State and leading men of the Order gathered to express their devotion to the national cause and demonstrate their appreciation of the efforts being made by the Knights of Columbus.

It would be interesting to form a collection of the lasting impressions made upon the minds of the hundreds of thousands of people who attended these inspiring formal dedications. Most of the relatives of the uniformed men, who stood in deep ranks as a background for the ceremonies, must have felt a deep sense of gratitude for the unselfish energy that had placed the camp homes with their greeting — "Everybody Welcome — Everything Free" (originally painted on all huts at home and overseas) — at the service of their sons and brothers. The hut stood for exactly what they would stand for to their men in camp — a reflection of home, for even the bravest must at intervals have felt a sinking of the heart when they thought of the happy homes from which they were removed. The Knights of Columbus secretaries, wholesome, energetic men, stood as good-natured big brothers to the young lads who were making their first plunge into the uncertainty of a new world from which they had every reason to expect the worst.

Even in the design of their huts the Knights contrived to have them appear as redolent of domestic life as they possibly could be made and at the same time house the greatest possible number. For buildings that were hurriedly erected with an economy of labor the construction was neat and substantial, the huts presented an inviting front, while the interiors were genuinely homelike. Following, in fundamentals, the usual pattern of camp buildings, they varied so that their peculiar points rendered them additionally attractive to the men who were, naturally, not in love with the buildings in which they ate and slept and carried on the work of everyday military life. The Knights of Columbus had five types of hut, designated by numbers indicating size, rather than any essential differences of model. The huts are by now familiar objects; with their long, windowed exteriors, sloping roofs and odd gables, their appearance when brightly painted suggested the glad welcome of a cheerful friend. In types and materials of construction provision was made for climatic requirements in different sections of the country. In the North, tar-paper, burlap and other heat-conserving materials were employed; in the South the generous ventilation of the buildings was augmented by windowed sides — the windows running the full length of the building and hinging outwards, with overhanging wooden flaps, permitting ingress of air and protecting the building from the intense rays of the sun.

The roofs were also utilized for purposes of ventilation, a most important detail, for the physical health of the soldier determined very largely his outlook on life. In these huts he spent most of his leisure hours, so their sanitation must necessarily be thorough. Close attention was paid to the heating of the buildings. First-class stove-heating systems were installed and in some of the huts an added attraction was provided in the form of tiled fireplaces which, surrounded by cushioned wicker-chairs with a background of well-curtained windows, made cosy nooks appreciated by relatives visiting the men. The floors were always made of hard wood to permit the constant passage of strong young feet in equally strong army boots and to accommodate dancers with a wide area for their amusement. Of necessary furnishings there were the movable benches, the chaplain's and secretaries' rooms with beds, washstands, etc., usually placed at the rear and front wings of the buildings. At the rear of the typical hut was the stage, the dimensions of which were necessarily much inferior to those of the stage in an ordinary theatre.

Back of the stage, behind strong wooden curtains, was the altar and tabernacle where Mass was celebrated. Usually something of the nature of a chapel was made of this section of the building, with prie-dieu and a statue of the Blessed Virgin, with rosaries hung conveniently near for those desiring to use them. In at least one instance the soldier's reluctance in allowing his piety to become known was taken into consideration and an outside door was cut for the men to enter the chapel without attracting the attention of those within the building proper. These chapels were, indeed, havens of refuge for the Catholic boys of the camps. Within them many thousands of young warriors have knelt before the Blessed Sacrament and have risen from their prayer with hearts fortified and spirits strengthened in determination to serve well the country that had called them to its colors. Here the full strength of the bonds of religion was renewed daily to serve the soldier in the most crucial battle he was called upon to fight — the battle with himself. A service almost as great was accomplished through these chapels. Thousands of our boys of indefinite religion, or professing no creed whatever, were attracted by the practical piety of our soldiers. They knew that this piety was practical, because, living shoulder to shoulder with their Catholic fellows, they could test it in the rub of everyday life. They found it genuine, with the result that the general morale was greatly strengthened.

In most of the buildings an elevation was made above the double entrance doors, sometimes in the shape of a little gallery or balcony, where moving picture and lecture-lantern machines could be erected so as to obtain direct and unimpeded focus on the screen. There was a post-office in every building, where mail was held for delivery and also collected. Shelves of books and racks of periodicals were always to be found near the post-office. The hut contained a player piano as well as one or more victrolas or grafonolas, with large cases of records and music rolls. To many of the huts annexes were made; this was found necessary to provide adequate facilities for the men and also for their visiting friends. As the huts became established in the soldier's affections his demands for more space grew more insistent. Additions were made in the form of billiard rooms, sun parlors, writing rooms, etc. As the Knights had gained a knowledge of what was needed by their previous experience these additions often exceeded the original hut in fineness of construction. Often, so skilful was the architecture, and so neatly made the interior furnishings and decorations, that the hut library or sitting room was as presentable and inviting as the lounge-room of a country club. Sometimes the annex was fitted up as a gymnasium, but invariably the main hut had collapsible gymnastic instruments which could easily be erected on a cleared floor.

As time passed the Knights evolved a type of building at once handsome and commodious. Perhaps the best example of their final structures was the celebrated Longacre Hut, erected on what has been called the most expensive theatrical site in the world, at Broadway and Forty-sixth street, New York City. This hut was a gem of the type of temporary building, and while its dimensions were small, its capacity was large — 500 men. Lacking some of the usual features of the Knights of Columbus huts, the assertion has been made, perhaps lightly, that the Longacre Hut was merely erected for its advertising value, being situated at one of the busiest traffic points in the metropolis. However, the use to which the hut was put, even though difficulties of construction hindered its early opening, disprove the charge.

Here was exemplified the system of volunteer co-operation in entertainment that added immensely to the efficiency of the service offered by the Knights. Skilled professional and amateur performers and women of high social standing gave their time to exercise hospitality, in the name of the Knights of Columbus, towards the hundreds of thousands of young men of the service on leave in New York. In terms of money the soldier, sailor or marine could obtain more interesting diversions and refreshment at this hut, free of charge, than at any other similar place in the country. It was no uncommon thing to have actors in a Broadway theatrical show perform in the hut, and, during the performance, for candy and cigarettes to be liberally distributed among the men. Miss Elizabeth Marbury was largely responsible for the success of Longacre Hut, and among the ladies who interested themselves in this special phase of kindly endeavor were Mrs. W. K. Vanderbilt, Jr., Mrs. Alfred Johnson, Mrs. R. H. Collier, Mrs. Joseph Slevin, Jr., Miss Teresa O'Donoghue and others who acted as hostesses.

Huts of similar value were maintained by the Knights in much-frequented parts of other large cities — the hut on Boston Common achieving a reputation as distinct as that made by the Longacre Hut under the able management of Mr. John McAcey. These city huts, and the entertainment given in them, were, of course, later developments of the domestic work, which, at the outset, was large enough for the small army of workers and the limited finances, when confined to training camps.

The progress of the Knights of Columbus hut-building can be described as a cycle. From the small, neat huts originally placed in National Guard encampments, the forward step was taken to larger buildings with annexes, until really imposing structures were put up in such great camps as Meade and Dix. Then came the return to small buildings for use in the crowded places of the larger cities.

An astounding task it would have been, at any time, and for any man or set of men, but especially for an organization not experienced in such large contracts, to put up 400 wooden buildings, besides many tents, in all parts of the country within a period of twelve months. This is practically what the Knights of Columbus accomplished, and without outside assistance, excepting for the courtesies extended by the government, and, in one instance, when the Eleventh Engineers erected a building at Camp Dix and, in gratitude, donated it to the Knights, who reciprocated by presenting the regiment with a check for $8,000 for the regimental recreational fund.

The whole achievement of construction, considered in its merely physical aspect, becomes wonderful when we bear in mind the modest beginnings of the work. To commence with a half-score of buildings and a handful of secretaries in the mid-summer of 1917, then, by the mid-summer of the year following, to have a compact army of workers as large as an old-time regiment and a chain of establishments through the country rivalling the results of the gigantic chain-store corporations, was a surprising record, even in our hustling war-time. And all was managed with such efficiency that there was a uniformity of personnel and practically of programmes of operation, from Camp Upton to Camp Beauregard, from Camp Lewis to Kelly Field.

No claim of perfection is foolishly ventured in behalf of the management of the domestic work. Here, in this country, there were few of the harassing difficulties that beset the work overseas. Yet there is no record of serious error having been made in either business or psychological calculation. Both men and materials for the work were selected carefully. The organization of the Knights of Columbus made this possible. No spot in this immense country is out of contact with some qualified representative of the Order. Blindfolded, a man can place his finger anywhere on the map of the United States, read the name of the location he has touched, and within the shortest practicable time in which communication can be made, he will have received, from Knights of Columbus sources, such information as will satisfy him regarding the good or bad prospects for business operation in that locality. The Knights of Columbus Supreme executives at New Haven were, through the men of subordinate councils, always in close touch with conditions everywhere and were thus enabled to make rapid decisions in all matters. Hence the success of the Knights in expediting the growth of their domestic work on a consistently efficient basis. Where a tent would suffice for the service to be rendered to a relatively small number of men in a place where climatic conditions did not call for a hut, the Knights erected the tent and manned it with a secretary. More than fifty such tents were operated by the Knights, effecting a substantial saving to the war fund. Such economies resulted from the completeness of information with which the Knights were supplied in their procedure.

The Knights had separate buildings for negroes, with negro secretaries to attend to their requirements. Few of our colored citizens are Catholics, but those who are seem to be of an unusually high character.

It has been remarked, with truth, that the Knights of Columbus aimed primarily to serve the enlisted man. Yet, while the Knights recognized that the enlisted man stood in first need of aid on account of the vast difference in remuneration and privileges between him and his officers, they also gave practical attention to the needs of the officers. Especially was this the case in the officers' training camps and at aviation schools. Furthermore, officers were always represented among the patrons at the entertainments in Knights of Columbus huts and among the worshippers at religious services; so also were nurses and other women workers in the camps.

To keep their huts in operation at maximum efficiency the Knights, strangely enough, did not engage a large personnel.

Instead, they chose the best men they could find and put them into a camp in a small, compact band — never more than eighteen secretaries to one camp — and then let the men work out their own salvation with the boys, with every possible assistance from headquarters in New Haven. The duties of the secretaries were arduous and their hours long. They were all things to all men. In their early advertisements for men the Knights stressed the fact that they had no openings for "adventurers." No man looking for novelty could stand the strain of continuous hard work. Also, at the outset of their work, the Knights informed Provost Marshal General Crowder that under no circumstances would they support the plea of any man in their service for draft exemption.

General Crowder's appreciation of their attitude is expressed in the following letter:

WAR DEPARTMENT
OFFICE OF THE PROVOST
MARSHAL GENFRAL
WASHINGTON

August 24, 1917.

MR. P. H. CALLAHAN, Chairman, Committee on War Activities,
Knights of Columbus,
Washington, D. C.

DEAR MR. CALLAHAN:

I have just received your letter of August 20th, in which you are good enough to inform me "it is not our intention to claim exemption for anybody connected with our work, although we shall have at least a couple of hundred of our best young men who come within the military age, doing very important educational work."

This statement is so fine, and is so reassuring, and is so full of the spirit of what I am pleased to call genuine Americanism, that I cannot refrain from sending you a personal word to congratulate you for the attitude which you and the organization which you represent have assumed.

I should be very glad if you would communicate at least the contents of this letter to your colleagues.

Very truly yours,
(Signed) E. H. CROWDER,
Provost Marshal General.

Offering no refuge for those who sought an easy livelihood or escape from military service it is easily seen that the men who did obtain service with the Knights of Columbus were sound-hearted and genuinely eager to help the soldiers.

It was not realized until our armies began to be formed, how little our boasted system of education had Americanized large portions of our population. A large number of soldiers, not from the smaller States particularly, but from the great, imperial ones, like Pennsylvania, could not speak the English language. In one case, at Camp Lee, there was an infantryman from Pittsburgh, who seemed to be conversant with no language understood of anybody in the camp. He turned out to be a Lett; but his was not the only case of men who had been drafted into the army without any knowledge of the issues at stake or any conception of the process by which they had entered it. This class of men, mainly from the mines, made excellent soldiers, and soon realized that they were better off physically than they had ever been in their lives; but in the beginning it was necessary to find some common bond which would unite them to their fellows, and this was generally found in religion. Among the newly arrived Italians, some of whom spoke only a patois, this was of the first necessity, and the Knights of Columbus were very instrumental in making a liaison between these inarticulate souls and their fellow citizens.

Even during the hostilities, when there was so much uncertainty about the future, the Knights of Columbus, with that curious instinct, which under Providence, led them to put their hands to the plow wherever they found opportunity, began a system of education. At Fort Hamilton, for instance, in their desire to waste no moment of time, they began classes in mathematics which enabled many capable young men, who would not otherwise have had the opportunity to do so, to apply for and pass examinations which led to commissions.

The men who remained at home, indispensable as their work was, seem to have acquired the bad habit of complaining of the unkind circumstances which forced them to miss the excitement, the interest and the sense of being really " in " the conflict, which their compatriots overseas enjoyed. Those who profited by their exertions, by their patience and unremitting work, do not share in this regret; for, without them, it is admitted that the war might have been more protracted, the morale of the troops, which reflected sensitively the feeling at home, would have been less strong in forcing that victory which culminated in the announcement of the armistice on November 11, 1918.

Perhaps only physicians who are aware of the dangers to health and to life which these civilians risk, not hesitating to undertake any task, no matter how repulsive and menial it might be in the interests of the service men, can realize the extent of the home secretaries' fortitude and courage during the frightful outbreak of influenza,— which took on the proportions of a mysterious plague — the devotion of these men, their apparent lack of fear of infection or contagion, which rivalled any exhibit of bravery on the battlefield, deserves, in this record, at least a slight emphasis. It may, perhaps, seem out of place, to choose any one example of these disinterested sacrifices out of the many; but local attention was forced on one incident at Indianapolis during the epidemic of the Autumn of 1918 when, at Fort Benjamin Harrison, the ravages of the plague were so intense, that human effort in combatting it seemed useless. Under these circumstances, men might be excused for giving up the fight as a forlorn hope, noting that each fighter in turn was rendered powerless; but, when a panic, almost justified, had forced nearly all the brave combatants of this mysterious disease out of the field, there were some Knights of Columbus secretaries who stood their ground to the last, even when the physicians would have encouraged them to look on the struggle as one which could only end in the loss of their own lives.

Without men in every camp who devoted the majority of their hours to camp work and gave their best energy to the job, it would have been impossible for the Knights to have maintained their activities at anything like adequate efficiency. Every afternoon and evening on every day of the year some sort of recreation and entertainment was provided in every hut — this in addition to the mass of other work the secretaries had to perform, such as hospital-visiting, etc. An idea of the immensity of the home operations, and this only so far as the camps are concerned, is to be obtained by a survey of the report sheets for any one week of activity selected at random from the files of any camp.

The following program for the week of July 14-21, at Camp Shelby, Mississippi, will suffice to illustrate generally the nature and scope of the work that was done through the Knights of Columbus buildings in the camps:

SUNDAY — *Morning:* Field Mass with sermon. Altar decorated in patriotic colors in honor of French holiday. Music for the Mass, community singing and military band. Officers of the French Mission training the 38th Division, were present.

Evening: Celebration at 8 P. M. 151st Inf. Band opened the ceremonies with music; selection "Joan of Arc"; solo by Zellers' 138th M. G. Btn. "Lorraine"; solo "La Marseillaise" in French, by the Knights of Columbus General Secretary of Camp, Lewis I. Bourgeois. Lieut. Chaplain E. J. Finnegan, 139th M. G. Btn., delivered a patriotic address; band selection "Somewhere in France"; address by Lieut. Viquerra, French officer, detailing his experiences in the trenches. The celebration closed with the "Star Spangled Banner" and "The Marseillaise."

MONDAY — *Afternoon:* Detail 151st Infantry, community singing Y. M. C. A. leader.

Evening: Club-room features, letter-writing, games, chess, checkers, billiards, impromptu singing by one of the men in the service, recent arrival with a very fine tenor voice and he has been booked up for every Monday evening at the Knights of Columbus building.

TUESDAY — Movies, "The Cross Bearer," World feature; singing by everybody between the reels, slides being used. In the afternoon the 113th Signal Battalion and officers in the building at 3:15 P. M., singing together under leadership of Mr. Wingard of the Fosdick Commission.

WEDNESDAY — *Afternoon:* Baseball, 113th Signal Btn. vs. 139th M. G. Btn., score 7 to 3 in favor of the M. G. Btn. Catholic ladies' afternoon, sewing, mending, refreshments, candies and cakes.

Evening: Combination program. Cartoon drawings. Vaudeville sketch. Ten minute patriotic movie, "Columbia." Appropriate singing.

THURSDAY —*Aftenoon:* French classes for officers.

Evening: Movies, World feature, Madge Evans in "Volunteer." Community singing with slides.

FRIDAY —*Aftenoon:* Open, letter-writing.

Evening: Entertainment staged by the ladies from Meridian and Hattiesburg. Miss Pickens, Miss Batson, the Mayor's daughter, and others. Enthusiastic audience and community singing.

SATURDAY — *Evening:* Confessions.

SUNDAY — *Morning:* Two Masses and High Mass. One hundred Communions.

Evening: Smoker, with plenty of cigars, cigarettes and tobacco. Individual stunts by camp talent.

Masses in camp on Sundays, 9, including one at Base Hospital, and one at Detention Camp Tent. After Mass in the Detention Camp the General Secretary distributed stationery, rosaries, Testaments, medals, etc.

The Knights of Columbus Chaplain and General Secretary visited the negro camp one day during this week. Stationery, religious articles, etc., were distributed. The following day four Chaplains heard confessions under the pine trees. The following morning Field Mass was celebrated, at which the entire body of colored troops turned out.

Multiply this sum of activity by over four hundred and the volume of effort made every week for the welfare of the men can be imagined. This activity, exceeding by far, in mere volume, the largest of theatrical enterprises, was a growth of unparalleled speed — a machine that had increased by its own velocity and that worked smoothly in every small part and bearing. Always, everywhere, throughout the Knights of Columbus system, the soldiers and sailors and marines enjoyed fresh entertainment; nothing stale was ever permitted to bore them. This represented unwearying energy and ingenuity on the part of all contributing to the work — these being by no means limited to the official secretaries. The thousands of men and women who co-operated with the Knights merit the most grateful thanks for the result attained through their assistance.

Mr. Byrne, quoted at the opening of this chapter, was literally exact when he declared that, in their war work, the Knights of Columbus had made a generation of progress. The growth and effectiveness of the work in the home camps, if considered of itself alone, proves this. When the correlated work of the Knights of Columbus city service centers and the council community activities are considered, and the magnificent overseas work borne in mind, then Mr. Byrne's statement becomes a conservative truth.

The old suspicion that an organization so quickly developed could not long remain effective, that it must go the way of all sudden expansions, is at once dismissed by the written testimony of the commander of every camp where the Knights of Columbus operated. These men, all soldiers, not given to superfluous words, have all tendered thanks to the Knights of Columbus for the intelligent service rendered the men of their commands. Among the hundreds of thousands of men who were trained and demobilized in home camps there is no difference of opinion on this subject. The man from Gordon, the man from Snelling, the man from the Presidio or Lewis and the man from Devens, Upton, Mills or Dix, Sherman or Funston, from the Great Lakes to Pelham Bay — regulars, guardsmen, selected service men, sailors and marines — all agree that the Knights of Columbus proffered them constant entertainment and wholesome recreation every day and every hour of their camp life.

CHAPTER XIX

ENTERING THE FIELD ABROAD

BY the early autumn of 1917 the Knights of Columbus work in the camps at home had achieved a notable success. Buildings had been erected in all the camps and were open at all times and constantly used; community work was being efficiently handled by chapters and subordinate councils; in short, the home activities were thriving, although their prosperity was dependent on the alertness with which the Order's war work executives managed the campaign for funds and adapted and operated their machine of organization, while creating new parts for new functions which became necessary with the development of the work.

From the time when Supreme Physician Buckley, Supreme Director Dwyer and Judge Burns conferred with the late Archbishop Ireland concerning Knights of Columbus activities at Fort Snelling, and wrote the Supreme Secretary regarding the desirability and necessity of the Order's undertaking work similar to that carried on at the border, the ultimate object of the Knights of Columbus had been to enter the relief field overseas. All the executive ability at the Order's command was required to initiate and expand the domestic work, so that there was little opportunity, during the first two or three months, to do much towards beginning overseas work. The authority given to the Knights of Columbus by the War Department's Commission on Training Camp Activities contained no permission to operate with the American Expeditionary Forces. Whatever may have been the privileges of other organizations, it remained for the Knights of Columbus to secure explicit authority from the Commander of the A. E. F. before they could extend their service to the troops rapidly arriving in France.

Before the first building had been opened in a camp at home Supreme Knight James A. Flaherty stated publicly that one of the chief objects of the Knights of Columbus in entering war relief work was to carry spiritual consolation on the field of battle to the thousands of young men who would be deprived of the ministrations of a priest were they forced to depend upon the inadequate supply of regular army chaplains. The Knights felt themselves compelled to enter the work overseas at the first possible moment they could do so, as they had raised their fund with that service as part of the reason for their plea, and were in conscience bound to care for their co-religionists in active service. With this urgent reason there was also the patriotic desire to commence work abroad as quickly as possible so that the comfort and companionship found for the men in the camps at home could be provided abroad, where it was most needed.

With the Federalized National Guard units commencing their movement to Europe in large numbers by September, 1917, the Knights proceeded to secure necessary permission for work overseas from General Pershing. Almost coincident with the movement of the guardsmen overseas, the first party of Knights of Columbus volunteer chaplains sailed for France. By granting these priests passports, the Government implied a distinction between ordinary service in the way of physical and mental recreation, and the services of chaplains — a concession which enabled the Knights of Columbus to go at once to the aid of the men who engaged in our first fighting, without formal permission from the Commander of the A. E. F.

Fathers Joseph Pontur, Osias Boucher, John B. DeValles, Joseph M. Blais and George C. Van Goetham were the first volunteer chaplains to leave this country for France. The Reverend Lewis J. O'Hern, C. S. P., who early in the war represented the hierarchy in dealings with the War and Navy Departments relative to the appointment of Catholic chaplains, arranged for these chaplains to proceed abroad in the uniform of the Knights of Columbus. Once abroad, the record made by these priests sufficed as an introduction to the Army of all who came afterwards, wearing the same uniform. The Knights of Columbus supplied these priests with ample funds to provide comforts for the boys in addition to spiritual guidance and religious consolation. This fact really constituted the informal opening of the Order's operations with the A. E. F., for at every opportunity the Knights of Columbus volunteer chaplains expended the funds entrusted to them in purchasing creature comforts for the boys, distributing these in the name of the Order. The devotion shown by these priests is now an inseparable part of the record of American achievements in the war; they accomplished things that consoled the Knights of Columbus, in a large measure, for the irritating delays in the way of their quick entry into overseas work with large numbers of secretaries and the paraphernalia of intensive activity.

These men blazed the trail for the Knights. In the fighting from the very beginning they won spurs for themselves and the organization they represented by fortitude and valor under fire. They gave the first demonstration of what is now an indisputable fact in American military tradition, that the Knights of Columbus stood ready to go wherever the soldier went, in battle and out, and to render him the fullest personal service.

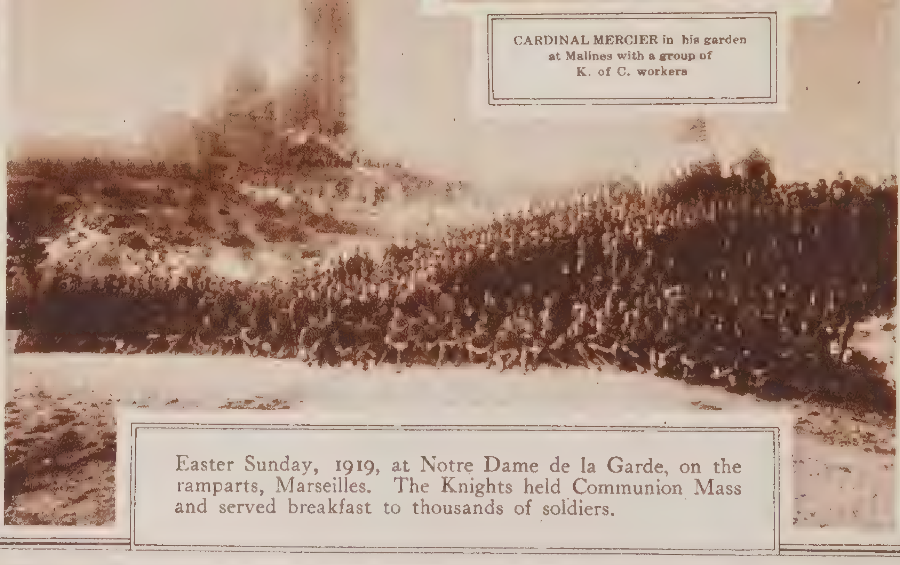
The *New York Times* headed an article describing the Knights of Columbus success overseas with the striking phrase, " Jumping hurdles;" to the eyes of the outside world the method of the Knights in getting under way overseas might suggest the metaphor. Really, the process was a long struggle against circumstances that hindered. Other organizations at work for the welfare of American fighting men had European affiliations, which meant European good will. The Knights of Columbus were practically unknown in Europe. What information British or French officialdom had of them was misleading, for there was, at first, an obvious unwillingness on the part of the Allies to assent to the entry of the Knights into war work in their territories.

In plain language, the British held suspect any organization whose membership was largely composed of men of Catholic Irish extraction, while the French and Italian governments, misled by the impression that any society professedly Catholic was politically "clerical," and therefore opposed to the existing government, had to have their apprehensions cleared away. The British

Scene before the Cathedral at Rouen, France, Thanksgiving Day, 1918

The Cathedral at Brussels, where High Mass was held under K. of C. auspices, May 30th, 1919

CARDINAL MERCIER in his garden at Malines with a group of K. of C. workers



Easter Sunday, 1919, at Notre Dame de la Garde, on the ramparts, Marseilles. The Knights held Communion Mass and served breakfast to thousands of soldiers.

government has since learned that whatever the sympathies of individual members of the Knights of Columbus towards Ireland, there is only one designation to be applied to them, and that is that the Knights are loyal citizens of the country to which they belong. The French and the Italian governments now know that the activities of the Knights of Columbus in the Allied countries had no relation whatever to politics of any kind, that their activities were restricted to the work of increasing the efficiency of the American troops by stimulating them spiritually and assisting in every practical way in their temporal well-being. The surprise of the French and Italians when they witnessed the unconscious and habitual devotion in their churches of these Americans whom they had generally regarded as rather pagan, was amusing. "I must say," wrote a little French child, "that I never learned in my geography that these Americans of the North were such good people. They knelt at Mass just like other Christians, and they were very much more devout than some of our Norman neighbors."

When the Order's first overseas commissioner, Mr. Walter N. Kernan, went abroad in October, 1917, the Knights had no roof in Europe that they could call their own. A handful of chaplains represented Columbianism and the devotion of the American Catholic people to the A. E. F. The first man to set foot on the soil of France in the uniform of the Knights of Columbus was the Reverend Father Joseph Pontur, who, accompanied by Félix Limongi of New Orleans, a native of France, had been sent over in the latter part of August. They had gone via Cadiz and were under instructions from Chairman Callahan to make an unostentatious but thorough investigation of conditions confronting the Knights of Columbus in their effort to secure the necessary permission to operate with the A. E. F. Keeping in regular communication with Chairman Callahan in Washington, they sent reports justifying the dispatch of other chaplains. But no permission had been extended to the Knights of Columbus to do work similar to that being done by the Y. M. C. A., and a letter sent to Father Pontur under date of October 10th by General

J. G. Harbord, "suggested that this particular work [that proposed by the Knights of Columbus] might find its highest usefulness in assisting the constituted authorities in safeguarding our soldiers who may visit Paris in transit, or on duty or leave of absence."

This would, the Knights felt, be important work; but it fell far short of their ambitions and of the work they were bound in conscience to do to carry out the trust reposed in them by the American public when their plea for war funds met with such generous response. In France at that time there were countless ministers of religion besieging the authorities for permission to go to the front to render religious aid to the troops. Father Pontur and the other Knights of Columbus chaplains who applied to headquarters received, at the beginning, equal privileges with the others, which meant hardly any privileges at all; notwithstanding the fact that Father Pontur and the other Knights of Columbus chaplains represented a definite desire on the part of the American public, as expressed in terms of financial support, that they render service at the front. General Harbord did, however, promise Father Pontur that "with reference to your particular work on behalf of the Knights of Columbus, an inquiry will be instituted, and if there appears to be a demand among our Catholic soldiers for such work, effort will be made to arrange for your making an occasional visit to the front." These words of General Harbord's are significant — first, because of the subsequent permission granted by General Pershing, evidently a result of the inquiry into the soldiers' desires; second, because the "occasional visit" that might be arranged for the chaplains stands as a startling manifestation of the rigid regulations by which the army worked, for, once the words "Knights of Columbus" were inserted in an order from General Headquarters concerning the treatment to be accorded civilian workers with the A. E. F., the "occasional visits" of Knights of Columbus chaplains became mere memories: then, the chaplains lived with the men and were of them — and nobody welcomed them more than the commanding officers.

Apparently, the Army had no discretion in the matter of permitting volunteer chaplains to go to the front to serve the men. General Order No. 26, issued from the headquarters of the A. E. F. on August 28, 1917, laid down what was described as " a guiding rule " for the activity of the Red Cross and the Y. M. C. A. with the A. E. F. Under this rule the work of relief was assigned to the Red Cross and that of amusement and recreation to the Y. M. C. A. The Y. M. C. A. had previously been accorded the exclusive privilege of operating canteens. Of course these general heads could be made to embrace every conceivable mode of activity on the part of civilians for the men in the service. The Red Cross and the Y. M. C. A. had their work quite literally cut out for them and they could not, by official order, invade each other's province without special consent, once the necessity had been proved, of the head of that organization any part of whose scheduled work the other organization sought to perform.

This meant that there would be times when a Catholic priest, seeking to serve troops in an area recreationally occupied by the Y. M. C. A. would be compelled to seek the aid of the Y. M. C. A. instead of an agency which did not exclude Catholics from executive position. This situation was, quite obviously, embarrassing to the Knights of Columbus chaplains, although when Commissioner Kernan took the case to competent persons for advice, the chaplains believed that full recognition, and a consequently increased effectiveness of their labors, would be forthcoming. So they applied themselves diligently to work in Paris and at the points of disembarkation — Brest, Bordeaux and St. Nazaire — where club-rooms were secured. It was considered paramount that nothing should be done to embarrass the military authorities, to whom formal application for permission to work had been made by Commissioner Kernan.

In this application Commissioner Kernan went into detail concerning the objects of the Knights of Columbus in the work they proposed to establish with the A. E. F. and stated how Secretary of War Baker had advised him that permission to operate with the A. E. F. rested solely with its Commander-in-Chief. He added that Secretary of State Lansing had said that the government "welcomed most heartily this movement [to do work overseas] by the Knights of Columbus." Commissioner Kernan specified that he could guarantee no expenditure beyond the $250,000 provided for overseas work in the original Knights of Columbus $1,000,000 budget. He stated that Sir Arthur Stanley and Sir Charles Russell of the British Red Cross, the Federation of Catholic Societies of England and other influential English Catholic organizations and persons had offered to help the Knights of Columbus in their preliminary work abroad, and he set out his complete list of credentials. This letter was sent to General Pershing at Chaumont on November 5 and between that date and November 13, the Knights of Columbus Commissioner occupied himself with searching Paris for a desirable location for a club — a wise and practical occupation, for on November 13, there came from the headquarters of the A. E. F. at Chaumont the letter from General Pershing establishing the Knights of Columbus as a recognized relief agency with the A. E. F. This letter being of the nature of a patent for the Knights of Columbus to work abroad, merits quotation in full:

AMERICAN EXPEDITIONARY FORCES
OFFICE OF THE COMMANDER-IN-CHIEF.
November 13, 1917.

MR. WALTER N. KERNAN,
Guarantee Trust Company of New York,
Succursale de Paris, 1 et 2 Rue des Italiens, Paris.

My dear MR. KERNAN:

I am pleased to receive your letter conveying the interest of the Knights of Columbus in the soldiers of this command, and note the very generous aid proposed by the Supreme Board of the Knights of Columbus. While I am very gratified to receive the letters of introduction you carry from so many distinguished Americans, these were hardly necessary in securing for you a warm welcome, not only from myself but from our forces.

In view of the very considerable service by the American Red Cross and the Y. M. C. A., I find it difficult to answer your letter, defining your best field of work. We are all interested in your endeavor and there is a field large enough here in France for all; also, we naturally desire to see the combined work of all the various aid societies co-ordinated and directed with as little overlapping as possible, so that the generous contributions by the American people may be used to the best possible advantage.

I am sending copies of this letter to Major Murphy of the Red Cross and to Mr. Carter of the Y. M. C. A., with the suggestion that you three gentlemen have a conference and discuss the general broad lines of your respective fields, after which it is believed the questions involved can finally be arranged to the satisfaction of all, in conference with representatives of my General Staff.

In accordance with your request, I return herewith the letters of introduction you so kindly sent me.

Again please accept my sincere thanks and appreciation of the kind offer of the Supreme Board of the Knights of Columbus, which you represent.

Very sincerely yours,
(signed) JOHN J. PERSHING.

The conference suggested by General Pershing, between Mr. Kernan and the officials of the Red Cross and the Y. M. C. A. was held at the earliest opportunity, and Mr. Kernan was able to report in his letter of thanks to General Pershing on November 20, 1917, that "after very thoroughly considering and discussing the general broad lines of the respective fields of activity of the three societies, I am most pleased to advise you that we agree that the work which the Knights of Columbus propose doing will co-operate with theirs [the Red Cross and the Y. M. C. A.], and that there will be comparatively little, if any, overlapping." This letter was indorsed by Major J. H. Perkins, Commissioner for France of the American Red Cross, who wrote: "The American Red Cross approves of the plan for the coming of the Knights of Columbus into the field and will gladly co-operate in every way possible;" and by E. C. Carter, Chief Secretary for the Y. M. C. A., writing: "The A. E. F. Y. M. C. A., is desirous of co-operating with the Knights of Columbus on lines indicated to the fullest possible extent." When Commissioner Kernan delivered this letter to General Pershing, the General said, in substance, that the correspondence with him covered the right of the Knights of Columbus to carry on relief work within the zones of the armies and that the matter was closed, and that it was not necessary to write him or the General Staff as to details. Official recognition was given to the Knights of Columbus by the issuance of General Order No. 63, which included the Knights of Columbus among the instructions concerning the identification and whereabouts of the personnel of the A. E. F., including militarized civilians.

This order constituted a patent, so far as the A. E. F. was concerned, of equal power with the letter sent to the Knights of Columbus from the Chairman of the War Department's Commission on Training Camp Activities in June, 1917, welcoming the Knights to work in the camps at home. Yet circumstances in France were such, that it was physically impossible to proceed with the work with the same celerity that followed the receipt of the War Department's letter by the executives at home. France suffered grievously for lack of means of transportation through the drain of men and material in the war, and this lack placed great obstacles in the path of immediate organization. Commissioner Kernan had visited the large embarkation camps and the concentration camps and the front. In consultation with the representatives of those agencies already active in the field he had gathered a complete knowledge of the difficulties that beset the Knights in their attempt to commence work on a large scale overseas. He decided that the safest procedure would be to return to the United States and report to the Committee on War Activities and the Supreme Board of Directors the entire facts as he found them, and to make recommendations for their decision. These recommendations were, in short, that the Knights of Columbus should not undertake canteen work (a position the Knights had adopted from the very beginning of their work at home), that they should send abroad carefully selected men obviously unfitted by age or other condition for military service, men of practical sense, men with trades at their finger-tips, and that wherever the Knights established themselves, simplicity should be the dominant note of the surroundings; that they should have inexpensive huts and clubs and provide free creature comforts to the men.

Commissioner Kernan's report, delivered at a meeting of the Board of Directors held in New York on January 16, 1918, constituted the first information of an eyewitness which the Board had received concerning the task it faced abroad in introducing Knights of Columbus war relief service. Mr. Kernan had left behind him in France the sturdy pioneers of Knights of Columbus work with the A. E. F., the chaplains whose labors made the first favorable impression for the Knights, an impression engraved on the hearts of all the young fighting men with whom they came into contact.

Once Commissioner Kernan's report was received, and the Board came to understand the proportions of the task they had undertaken, irritating delay in getting started overseas was subordinated to a restless eagerness to be up and over and doing. The best brains of the Order were concentrated on the task and the Knights, able to announce by December 31, 1917, that in home camps they had 75 buildings, 49 Knights of Columbus chaplains and 137 secretaries, while their receipt of funds was progressing most satisfactorily, were also able to direct their full energies towards organizing and putting into effect an elaborate program of overseas activity.

CHAPTER XX

MAKING HEADWAY IN FRANCE

FULLY acquainted by Commissioner Kernan's report with the difficulties in the way of their progress overseas the Knights of Columbus Committee on War Activities came to a quick realization of the immense task before them. In January, 1918, the War Camp Fund was enjoying remarkable prosperity; a majority of the States had backed up the entire project by their substantial contributions. The domestic work was flourishing with new buildings going up in the camps every week and new secretaries being enlisted for service. A highly efficient domestic organization was in operation, fully capable of handling the work at home as that work, with huge increments of draft men flocking to the camps and the large increase in the personnel at navy camps, grew to broader and even gigantic dimensions. Success had been rapidly obtained at home, and there was no difficulty in maintaining it. Conscious that unremitting effort and unfailing foresight had brought about this success, when there were many hazards of failure, the Committee felt that similar efforts and foresight would assure success overseas.

Adopting Commissioner Kernan's recommendations, in substance, a program for an instant expansion of overseas work was put under way. Two other workers, in the persons of Dillon E. Mapother and C. P. Connolly, were sent to England and France. In the meantime the Knights of Columbus personnel left behind by the Overseas Commissioner operated on a small but intensive scale at the ports of entry, the chaplains occasionally obtaining facilities for visiting the front. The fact that the Knights were actively engaged in France, with the evidence of the unquestionable effectiveness of their work at home, spurred interest in their undertaking, with beneficial results for the Knights of Columbus War Camp Fund

An appeal for volunteers for service abroad was sent to every council in the Order and recruiting bureaus were established in the large cities of the country. It was first planned to inaugurate a system of training in home camps for the candidates for overseas work, but the committee finally decided to reject this idea. In the first place, it was highly desirable to get qualified men across the ocean and in action among the troops as soon as possible; secondly, the men called for overseas work were men of middle age, for whom the chief attraction was the opportunity of work on the firing line, of patriotic sacrifice that was really one in spirit with the fighting man's. Work in the home camps was unquestionably necessary, demanding large self-sacrifice on the part of all engaged in it, and was as important as any, but it lacked the glamor of the work at the front. Men who in their enthusiasm had volunteered for service abroad could not be expected to retain that enthusiasm if subjected to training in home camps, where their tutors would probably have been some years their junior. Further, the experience of the pioneers in the Knights of Columbus work in France had proved that men could step from their ordinary avocations in time of peace into the maelstrom of war, and by sheer intelligence and energy perform their work well in strange surroundings. Naturally, where a man had made good in camp work at home and was otherwise qualified for overseas service his experience made him all the more desirable. But in the final reckoning it has been found that men who never put foot into a home camp have gone overseas and achieved surprising success.

One wise provision the Knights made at the outset — a limitation that may have seemed severe at the time, but that insured for their workers that respect from the army which must precede its affection — that only men obviously beyond military age or unfitted for military service should serve overseas. In the camps the plan had been followed of engaging men whose liability to military service was remote; so the committee was quite prepared for the Overseas Commissioner's recommendation in this respect.

Good men, heeding the appeal of the Knights of Columbus applied for duty abroad. An overseas department was created, offices being secured in New York to facilitate the handling of men and materials bound for Europe. The first group of Knights of Columbus secretaries, properly speaking, to sail for France, went with Commissioner Kernan in March, 1918. They were outfitted in the regulation officer's uniform minus the Sam Brown belt or the waist belt which overseas Y. M. C. A. workers adopted. A rate of pay designed to meet personal living expenses overseas had been adopted by the committee, and a comprehensive contract calling for a minimum of six months' work was required. Insurance to the extent of $5,000 in a regular insurance company was provided gratis to overseas workers. The routine of securing passports and steamship accommodations necessitated the establishment of special bureaus and caused delay that was often irritating but unavoidable. During the entire process, from application to embarkation, the Knights kept in close contact with every man venturing on overseas work.

The Knights never accepted any man for work either at home or abroad whose credentials were not of the highest — a man indorsed by those who had known him — his neighbors, his parish priest, the officers of the local Knights of Columbus council. This insured the best quality of men for the work. No man without a sense of practical patriotism would have volunteered for hazardous work overseas when he could, with every excuse of age and dependents, have remained safely at home. In those, the bitterest days of the struggle, when the mere crossing of the ocean involved the facing of dangers almost as terrible as those at the battle-front, there was nothing to appeal to the merely curious or selfishly adventurous.

Having arrived in France with his little band of workers, every man of them measuring up to the description implied in the preceding paragraphs, Overseas Commissioner Kernan at once proceeded to the work of organization. At that time the American troops in France were engaged in intensive training on a major scale and in holding a limited sector at the front. The secretaries at the front threw all their energy into their work. It was very difficult for the Commissioner to gather them at con-

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

Col. P. H. CALLAHAN

WALTER N. KERNAN
Overseas Commissioner

JOSEPH SCOTT
Special Commissiomer

GARRY McGARRY
Siberian Supervisor

EDGAR A. SHARP
Commissioner to British Isles

"Uncle" JOE KERNAN
At the Front

ferences in Paris as they left their posts at the front most unwillingly, and could not be persuaded to remain for long away from the fighting zones. The desire to do things — substantial things — dominated them. The secretaries assigned to the combat troops were provided with ample financial means to secure shelters or huts of some kind for clubs and materials for the comfort of the soldiers, while those appointed as executives were attending to the task of establishing the work solidly in the large leave areas, and at the embarkation ports.

To further these first steps towards placing the work at the front on a secure basis another recommendation of Overseas Commissioner Kernan had been acted upon. Two members of the Supreme Board of Directors, the Reverend Patrick J. McGivney, Supreme Chaplain, and Mr. William J. Mulligan, successor to Colonel P. H. Callahan as Chairman of the Committee on War Activities, were sent to France. Mr. Kernan had suggested that, if possible, all the Supreme Directors visit France, at different times, to gain first-hand knowledge of the work for which they were held responsible by the Order and by the public who had contributed the funds to support that work. Mr. Mulligan had been elected Chairman of the Committee on War Activities on the eve of his departure for France. He was thus, on reaching the other side, able to enter into the work with a full sense of authority and responsibility. With Father McGivney he made a tour of the principal points in the lines then being taken over by the American troops. They obtained an audience with General Pershing, who renewed his promise to give every assistance to the Knights of Columbus — confirming the interest he had exhibited in the work when, the previous Christmas, he had cabled to the Knights of Columbus Overseas Commissioner then in America: "Please accept for the members of your organization my most cordial holiday greetings. Let us enter the new year with full confidence of the righteousness of our cause and the success of our arms."

Chairman Mulligan was able to inform General Headquarters that the Knights of Columbus were ready and eager to devote large funds to their work in France. He had been entrusted with a credit of $2,000,000 with which to put the Order's operations for the A. E. F. on an efficient basis. Encouraged by their reception everywhere in France, Father McGivney and the chairman agreed that what might be described as a militant program should be immediately adopted and carried out. Three weeks were spent in routing the large centers in France where American troops were encamped by tens of thousands. Leases on buildings for clubs were acquired in Brest, St. Nazaire, Bordeaux, Le Mans, Toul and elsewhere. Contracts were made for the erection of huts at these and other centers, the leased clubs being situated in the cities for the convenience of the men spending leave there; the huts being designed for use in the camps. The huts constructed were of the simplest type, containing practically the same furnishings as the clubs, facilities for music, moving picture entertainments, athletic exercises and light cooking. In all their advertisements for overseas secretaries the Knights had specified that cooking experience was highly desirable, as it was always a part of their program to provide the soldiers with refreshments not marked on the ordinary military menu.

While Mr. Mulligan and Father McGivney were in France the Knights of Columbus personnel was increased from twenty to more than fifty workers. Overseas Commissioner Kernan, finding his personal affairs in such a condition that his return to the United States was imperative, resigned. He had given his services gratis from the beginning of his connection with the work, and he was cordially thanked in a resolution made by the Board of Directors.

The new chairman accepted the Commissioner's resignation and appointed Mr. Charles McDougal Pallen, son of Dr. Condé B. Pallen, the well-known man of letters, to the duties of acting-supervisor of the workers then in France. The work was in full swing and being finished with ever-increasing energy. The great handicap of lack of transportation facilities had been, in some measure, pending the arrival of vehicles from the United

States, overcome by a loan of trucks from the French Government, secured through the offices of High Commissioner Tardieu. The French Government also aided the Knights by assigning thirty soldier-priests as interpreters for American soldiers. These French priests also augmented the spiritual work of the Knights of Columbus volunteer chaplains.

By the early Spring of 1918 there were about one million American troops in France, which means that there were approximately one-quarter million young men of the Catholic faith. As it was physically impossible for the regular army chaplains to attend to the spiritual needs of all of these men, the Knights of Columbus volunteer chaplains, assisted by French soldier-priests, found themselves the busiest of the war relief workers. Ten and twenty times the number in France at that time could have been employed to the utmost of their capacity, for their duties were manifold and their labors varied — for Knights of Columbus chaplains were referees in athletic sports and baseball umpires as well as priests. The system of distributing the chaplains and workers was by army divisions. This simplified recognition on the part of the army and organization on the part of the Knights. First attention was, of course, paid to the combat divisions. To these, Knights of Columbus chaplains and secretaries were first assigned, and it was this early operation with the first combat divisions that made the name of the Knights of Columbus first blessed by the A. E. F.

No band of men participating in the war was ever more persistently active than these pioneer Knights of Columbus workers. Every man was actuated at all times by the thought that as the Knights had arrived late they must make up for lost time. In no way, did these men spare themselves. Supplies from Knights of Columbus shipping quarters in New York commenced to stream into the clubs at the different ports. A large storehouse, garage and executive headquarters had been leased in Paris. The garage and warehouse were on the Rue Malsherbes; the Paris and overseas headquarters were situated on the entire second floor of 16 Place de la Madeleine, opposite the famous Church of the Madeleine.

In New York and Washington the matter of securing passports, *visés,* etc., seemed fairly complicated. In Paris the process was most involved, much time and effort being required before the red worker's permit, which the relief worker held in lieu of passport, was issued. And its issuance meant no more than that the holder could move around the streets of Paris. Other permits from both the French and American authorities were necessary before the holder of a red worker's card could proceed to any other point in France, and even when secured, travel permits were always most limited in duration, no more than necessary time being given for the completion of a journey. So detailed was the system of surveillance that there were two classes of permits for motor vehicles — for those with soft and those with hard tires.

A competent office force in Paris was necessary to arrange matters for the incoming secretaries and chaplains, who by the early Spring of 1918 were arriving with welcome regularity. Not only was this executive force installed, but the Knights of Columbus warehouse and garage became the center of lively activities, tons of material being housed and exported by means of a motor-truck transport system — at one time seventy tons of material a day were sent from this warehouse to the front. Considering this clear-cut piece of organization work amid the general chaos then reigning in France, with the enemy rushing on towards Paris and all but demoralizing the Allied armies before the American divisions were properly trained for action, one becomes deeply impressed with the quiet determination with which the Knights addressed themselves to the accomplishment of the most difficult tasks of their war work problem.

Everybody connected with the small organization in France worked to the utmost of his capacity, from the chairman down to the newest arrival. Even at that early stage the Knights introduced new things for the troops, specializing in shower baths when they learned how much the boys missed the American custom of frequent bathing — the first battery of twelve showers being secured in an unused amusement park near Bordeaux.

Free distribution of all creature comforts at the Knights of Columbus clubs was a welcome feature to the soldiers from the beginning. The club on the Rue Malsherbes, occupying two floors, soon became a magnet to men visiting Paris on account of this and other novel attractions, including free billiard parlors and capacious reading and music rooms. By degrees the executive and general staffs were enlarged, and although the work from the start was one of feverish haste, speed was maintained without waste while no fatigue could overcome the zeal of those engaged in the great work.

Even with the heavy demand for every available man with the men in the front lines, the Knights did not forget the tens of thousands of men in training in England in an environment entirely new to them, and even more conducive to nostalgia, since, in England, the American troops were not animated by the immediate prospect of battle. Chairman Mulligan selected a secretary who had shown an aptitude for work of an executive character during his short stay in France. Edgar A. Sharp, of Patchogue, L. I., was sent to London as Knights of Columbus Commissioner for the British Isles, a small staff accompanying him. Headquarters were opened in Haymarket, near Trafalgar Square, London, and work instantly commenced in the great American camp at Winchester, where a Knights of Columbus tent was erected.

In France the chaplains and secretaries would not permit the lack of permanent local quarters to hinder them from serving troops. Often the only shelter a chaplain or secretary had was the hat on his head. He carried a large satchel or valise of cigarettes and other small comforts with him, and operated quite efficiently without a hut. So in England, before huts could be erected, men had to be served, and the Knights of Columbus worker with his motor-cycle or his little car or on foot, went through the camps, as his co-workers were going to the front, their packs on their backs, just as the fighting man carried his, and distributed the little things that helped to make life comfortable.

By the end of May, 1918, the Knights of Columbus work in France was widespread. It was seen then that it would require months of endeavor and large additions of both personnel and funds before even the larger part of the huge American Expeditionary Forces could be reached. Even with the total efforts of all the organizations, there were entire regiments untouched by war relief workers. Not only regiments, but battalions and on occasions even companies, were isolated to do some special duty. To the credit of the Knights of Columbus they made it their special endeavor to reach these small units of men in out-of-the-way places, far from the beaten track of war relief work. Official recognition of this was given by Chairman Fosdick of the War Department Commission on Training Camp Activities, when, in a frank survey of the worth of the various organizations, he said of the Knights that they had " done good work among some of the scattered units so located that they received little attention from some of the other societies."

Early in June, 1918, Supreme Chaplain McGivney and Chairman Mulligan returned to New York, where a report was immediately made to the Committee on War Activities. The Committee was well satisfied with the progress that had been made. Mr. Mulligan indorsed the campaign for overseas secretaries which the committee had inaugurated shortly before his departure for Europe, when Commissioner Kernan had cabled for men. The appeal was sent broadcast throughout the country, the press giving it wide publicity. The response of the appeal was overwhelming, and the Knights found themselves with a large body of men from all parts of the country to choose from for their future drafts of workers for Europe. In the final analysis it was shown that out of over seven thousand volunteers the Knights had selected but eleven hundred and fourteen.

In accordance with the plan of having the work supervised by members of the Supreme Board of Directors, Dr. E. W.

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

Overseas Commissioner
LAWRENCE O. MURRAY

On the Isthmus of Panama

WILLIAM F. FOX
Supreme Director —
Commissioner to Siberia

K. of C. "Coney Isle," Brest

K. of C. Club,
Vladivostok, Siberia

Dublin, Ireland

K. of C. Hut, Vladivostok

Line-up of K. of C. vehicles, Place de la Concord, Paris, October, 1918

Buckley, Supreme Physician, and Supreme Director James J. McGraw proceeded to France immediately after consultation with Mr. Mulligan. With them went the Honorable Lawrence O. Murray, newly appointed Overseas Commissioner for the Knights of Columbus. Mr. Murray, who had earned distinction in the public service as Comptroller of the Currency under three different administrations — Mr. Roosevelt's, Mr. Taft's and Mr. Wilson's — left an important post with the Air Board to join the Order's overseas forces. His experience was deemed of especial value by the War Activities Committee, on account of his special training and experience.

Dr. Buckley and Messrs. McGraw and Murray journeyed to Paris where they found the Knights of Columbus were doing excellent work. They arrived at a fortunate time to render aid in expanding the young organization which in the coming summer was experiencing the heaviest demands, for the war was furiously waging. In fact, the end of June, 1918, saw the great struggle rapidly approaching its climax. On all fronts fighting was severe. The personnel of the Knights overseas was being augmented by every steamer arriving at English and French ports from the United States — many of the secretaries also crossing on troop-carrying ships, where they organized games and other diversions for the troops.

Commissioner Murray immediately proceeded to take full charge of overseas affairs, and Dr. Buckley and Mr. McGraw made a tour of Knights of Columbus stations at the front — their observations resulting in suggestions for the improvement of the service, which were promptly acted upon. From France they went to England where they opened the first Knights of Columbus club in London, on the Edgeware Road. After a brief survey of activities in the British Isles they returned to the United States in time to give the benefit of their observations to Edward L. Hearn, Past Supreme Knight, who had been appointed Overseas Commissioner, jointly with Lawrence O. Murray.

By this time the overseas department of the committee had been thoroughly organized at home. William P. Larkin of the Supreme Board of Directors, had been elected a member of the Committee on War Activities, together with Supreme Advocate Joseph C. Pelletier. Mr. Larkin was named American Director of Overseas Work, while Supreme Secretary William J. McGinley, under the newly centralized organization became Director of Domestic Activities.

CHAPTER XXI

WORK FOR THE NAVY

IF those who contributed to the war relief funds were asked what they considered the objective of the war relief work, they would, no doubt, say the man in the trenches — the soldier. The bulk of war relief work was done for the army. But the navy received its due share of care. The Knights of Columbus gave of their best in personnel to the Naval Training and Marine Corps camps. From the moment these camps were opened, the Knights were on the ground, erecting buildings, and, during the course of their erection, giving entertainments in barracks buildings or any other available place, but always doing something for the men.

The recreational work was, of course, of the same nature as that done in the army camps. The only apparent difference was in the books in the libraries; in the naval camps the shelves were stocked with books relating to nautical science — technical books — which an industrious recruit could study in his leisure time and thus stock himself with mental material for advancement. All told, the Knights maintained forty-four buildings in naval and marine training camps, requiring a personnel of approximately 100 secretaries. This, however, is not the full measure of the work the Knights did for the navy. The men of the navy had equal use, with the men of the army, of all Knights of Columbus buildings or clubs, wherever situated. They were always welcome, as were the men of the army, to subordinate council rooms everywhere. The chaplains' services were also theirs for the asking. The Knights of Columbus entertainment programs at the naval buildings were of the same character as those at the army buildings, and the same quality and proportionate quantity of creature comforts were supplied free to the men of both services.

The chief difference, if it can be considered a difference, rather than merely a change of condition, from the service rendered the army was in the matter of athletics for the navy. In the training camps it was a simple problem, there the seamen lived on land and enjoyed land sports, but on shipboard recreation for the sailors had to be designed for space limitations.

The Commission handling relief activities for the navy contained some of the same personnel as that of the army. No relief workers were stationed on vessels of the Navy, as they were, for months, on Army transports. The navy afloat had, from the beginning, its own morale officers aboard every ship. As this personnel was supplied, it became necessary for the Knights of Columbus and other war relief organizations only to furnish material. After conferences between the representatives of the Knights of Columbus, the Y. M. C. A., the Jewish Welfare Board, and the Navy Department, it was decided that a common chest to contain athletic supplies should be maintained by the three relief organizations mentioned. The expense was shared on the basis of quotas in the United War Work Fund Drive. The Knights of Columbus contribution, under this arrangement, was more than $200,000. The equipment was placed on board 400 ships of the navy.

While this joint benefaction did not give the Knights an opportunity to display that characteristic personal interest in the welfare of the sailors at sea that they would have preferred, yet it was the most practical way in which to serve the men, and the Knights augmented it by devoting themselves to the care of the men of the navy when they touched port and spent leave ashore.

Activity inside the naval camps never flagged. Some of these camps were as large as military cantonments. The Naval Training Station at the Great Lakes was one of the largest commands of any kind in the country, upwards of 40,000 naval recruits being trained there at one time. Here the Knights of Columbus had six buildings in constant operation — the largest number they had in any Naval Camp. At Fort Crockett, Galveston, Texas, the Knights maintained three buildings; at the Marine Station, Paris Island, S. C., four buildings; at the great U. S.

Naval Training Station at Detroit, Mich., five buildings; at Pelham Bay, N. Y., two buildings. The other naval stations and camps where they maintained buildings during the war were: Naval Rifle Range, Annapolis; Navy Yard, Brooklyn; Naval Training Station, Bumkin Island; Naval Training Station, Block Island; Merchant Marine Base, East Boston; Naval Station, Bremerton; U. S. Naval Training Station, Balboa Park; Wissihicken Barracks, Cape May; Naval Base, Chatham; Navy Yard, Charleston; Naval Station, Gulfport; Naval Operating Base, Hampton Roads; Naval Station, Bingham; Naval Station, Key West; Mare Island; Naval Training Station, Newport; Submarine Base, New London; Algiers Naval Station, New Orleans; Naval Station, Portsmouth; Navy Yard, Philadelphia; Naval Training Station, Pensacola; Marine Station, Quantico, and the Naval Station, San Pedro.

It was at Paris Island that one of the first educational activities ever undertaken in any camp recreational building, was inaugurated. Here in the Summer of 1918, the Knights of Columbus commenced a class in mathematics, in order to encourage young enlisted men to try for commissions. The course was intensive, lasting eight weeks, and the classes numbered from ten to twenty-five. Many who might not otherwise have had the opportunity, qualified for commissions by virtue of this initial training in mathematics received in the Knights of Columbus class. This helpful, educational assistance was rendered in all other Knights of Columbus buildings, wherever practicable. The Knights afterwards donated the school to the Marine Corps.

A genuine distinction belongs to the Knights of Columbus work for the navy inasmuch as Pelham Bay was the only camp in the country to receive condensed grand opera — a Knight of Columbus, the well-known singer, Thomas Egan, having introduced this feature in a series of weekly entertainments given in the large Knights of Columbus building there.

The question of spiritual care for the Catholic men in the navy, who numbered anywhere up to 40 per cent — the explanation for this unusually high proportion is founded on the fact that physical requirements for the Naval service were stricter than those for the army — was one not so easily answered as the same question regarding the men in the army. While some regiments might not have Catholic chaplains, though containing a large number of Catholic men, the Knights of Columbus chaplains attached to the division could find time to attend in some measure to their religious needs. In the navy this was impossible, while the ships were at sea. No Knights of Columbus volunteer chaplains could accompany a ship. The utmost the Knights could do was to see that the Catholic members of the crew were well supplied with religious articles, such as rosaries, etc.; and to provide for instant spiritual aid to boys desiring it when they reached shore.

In Europe the Knights of Columbus won a deserved reputation for the zealous care they gave the men of the navy. In the British Isles the Knights of Columbus clubs were largely patronized by sailors. The club at Aberdeen, Scotland, was headquarters at one time or other, for almost all the men of the Atlantic Squadron. In London, too, the Knights were always up and doing to give the sailors a warm and substantial welcome; while at the various ports in France, Knights of Columbus secretaries were always on hand when a ship's crew got shore-leave, to guide and serve them. The Knights provided scores of beds nightly and hundreds of hot meals daily to American sailors visiting British and French ports. The efficiency of the work overseas came to the attention of Vice-Admiral Sims, in command of the American Navy in European waters. The Admiral expressed his pleasure and gratitude in the following concise, but impressive message:

> * * * Upon relinquishing my duties as Commander of the U. S. Naval Forces in Europe, on behalf of the Navy, I wish to convey my sincere thanks and appreciation of the excellent service which has been rendered by your organization in aiding the spiritual and material welfare of the men of the Navy.

Effective work of this kind, which fosters contentment and better morale, is of real military value and the record of your organization is an important one in this respect.

I beg to remain,
Yours sincerely,
WM. S. SIMS,
Admiral U. S. Navy.

For the Marines the Knights did splendid service at the front, notably at Château-Thierry, where, during the height of the German offensive, the Knights of Columbus men served from Café du Nord, a little inn which they had secured for headquarters. It was here that the great German offensive reached its culmination, and it is a proud record for America that it was her troops that turned the tide.

One especial event in athletics for the navy was inaugurated by the Knights — an event that has made athletic history in Europe. The celebrated regatta on the Seine originated with the Knights of Columbus, who were of material assistance in training the competing teams and in supplying materials for such training.

On the occasion of the visit of the Atlantic Squadron to New York, the Knights did their best work for the Navy. The squadron had been in foreign waters from the beginning of the war, and it returned home with the resplendent title "Victory Fleet." The Knights surpassed themselves in their work for the fleet. The ships were anchored in the Hudson River. Every day the Knights of Columbus sent tugs and barges, loaded with good things, to the different ships, giving every man jack on board what he desired in the way of small luxuries. When the men came ashore the Knights had information tents at ferry landings with trained workers to aid the boys in every way. The men were given limitless tours about the great metropolis, and were fed and entertained in hospitable fashion throughout their stay. Knights of Columbus care for their well-being was even demonstrated in so small but effective a way as supplying key-maps of the positions of the ships of the fleets, to the tens and hundreds of thousands of persons who thronged the river-front eager to visit the fleet.

Some weeks later, in the early Spring, when other ships of the Victory Fleet arrived, a similar program of activity was arranged by the Knights. On this occasion, the Knights won universal applause by taking advantage of the engagement of the Barnum & Bailey (Ringling Brothers) Circus at the huge Madison Square Garden, to purchase six entire performances for free entertainment of the men, thus insuring a day at the circus for every member of the fleet.

Thousands of young sailors and their officers, hailing from all parts of the country, went from New York with memories of Knights of Columbus hospitality. In this way the Knights were able to impress upon the men of the Navy the esteem in which they were held by the Nation, for it was only through the generous contributions of the people of the United States that the Knights of Columbus and other organizations for war relief could make provision for the care and entertainment of the men in the Service.

As with the Army, where the Knights of Columbus earned the gratitude of units isolated from larger bodies of troops and unattended by other societies, so with the Navy, the Knights made it their endeavor, in serving the military personnel on the transports, not to overlook the men of the Navy or U. S. Merchant Marine who composed the crews. Knights of Columbus secretaries were always welcomed by the crews of the transports, who showed their friendliness by helping the secretaries in their daily rounds among the wounded and sick.

The Knights had 108 men engaged in transport work. They had carried this work to a high standard of efficiency, when the Government decided that no civilians should be permitted to work on transports after the middle of June, 1919. The Knights then withdrew their men, but continued furnishing creature comforts to the transports for the use of the soldiers and crews — over and beyond the comforts provided soldiers in a package which was filled in common by the Y. M. C. A., the Knights of Columbus and the Jewish Welfare Board, the Knights paying as their share

22.8 per cent of the cost. These transport secretaries performed most useful and necessary work in entertaining the soldiers with motion pictures, concerts, providing them with tobacco, sweetmeats and games, and attending the sick and wounded at whose service they were constantly, no matter how arduous the task.

The transport secretaries also did a most important work in connection with the re-employment of returning troops. They distributed among the men, and aided them in filling out, the employment-system cards which the Knights of Columbus used in finding thousands of places for returned men, and thus helped materially to steady the nation's transition from war to peace. At the time of the withdrawal of the transport secretaries at the Government's request, more than half the total of the American Expeditionary Forces had been returned to this country, but no reason was given why the secretaries could not remain on the ships doing their very useful work until the last troops had reached America.

On hospital ships the Knights placed generous supplies for the wounded. The Knights found that cold drinks were more appreciated than any other thing by wounded and seasick soldiers. So tons of fruit-syrup were distributed by the Knight of Columbus among the hospital and troop-ships for the benefit of the men on board, and delicacies, like jam and crackers, were provided in abundance.

But where the work for the navy seemed to be of the greatest value was in the service houses which the Knights operated entirely free of charge in Boston, New York, Philadelphia, Detroit and other cities. The handsome house on Berkeley Street, Boston, was typical. Here the Knights provided nightly over 700 free beds for men of the Army and Navy, with free baths, free breakfasts, consisting of doughnuts and coffee, free barber service, free laundry and free tailoring. It was altogether the most popular hotel on the Atlantic seaboard, for not a night passed without its being packed to the doors. Its spacious dormitories were always lined with cots, while, when necessary, the billiard and other rooms were made to accommodate the overflow. The reputation of this hotel, which had provided everything from shower baths to shoe-shining, and all free of cost, became established in the navy from ocean to ocean. Upwards of 250,000 men in service enjoyed its hospitality during the war, and its success was in a large measure due, as was the success of all other Knights of Columbus service stations, to the noble and indefatigable co-operation of Catholic women of the neighborhood.

It is interesting to note that the Knights opposed to the utmost an attempt to oblige them to charge for their beds in this hostel. Naturally, when the men could obtain high class accommodations and good hot food, free of charge, they resented being asked to pay for it elsewhere. But the Knights insisted as against the War Department, which sought to make them change their policy, that they would be unfaithful to their trust if they charged when they had based their entire plea to the public for support, on a policy of charging for nothing. And the Knights continued giving their hospitality to the boys without cost.

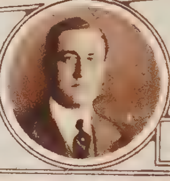
In great naval camps, in huge fleet units and in the navy as a whole, the Knights of Columbus established for themselves a reputation for efficient service. It was an unusual time, and hospitality was a symbol of the gratitude of defended for the defenders. The Navy Department itself went on record officially (after Secretary Daniels, two years before, had warmly praised the Knights for their work for the men of the navy) as being highly appreciative of the great service rendered by the Knights to the navy, and expressing the desire — in strange contrast to the general recommendation of the Chairman of the Commission on Training Camp Activities that civilian organizations should be allowed no longer to undertake relief work for the fighting forces — that the Knights of Columbus would continue their work in times of peace. Assistant Secretary of the Navy Roosevelt's letter, written in the Summer of 1919, while he was acting Secretary, is a full tribute to the effectiveness of the Knights of Columbus in sustaining the morale of the navy:

> The department, Mr. Roosevelt wrote to Supreme Knight Flaherty, desires to extend the gratitude of the officers and men of the United States

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

With men of the Pacific Fleet, Los Angeles, Cal.

With men of the Atlantic Squadron, Aberdeen, Scotland



Hon. FRANKLIN D. ROOSEVELT

Knights of Columbus dinner to men of the Mine-Sweepers Squadron at the Hotel Astor, New York City, November, 1919

> Navy for all the many good things the Knights of Columbus have done for them during the war. The efficiency of your organization has been well matched by the constant desire of the individual worker to serve the men to the best of his ability.
>
> Its helpfulness and efficiency has proven a wonderful aid to contentment and fighting spirit in the navy.
>
> The department is desirous that your excellent work be continued, and that the naval service, whether the country is in peace or at war, have the benefit of your splendid co-operation. There is a very constant need for your services.

And some months later, at a banquet given by the Philadelphia Chapter of the Knights of Columbus in honor of Supreme Knight James A. Flaherty, Mr. Roosevelt declared:

> The Knights of Columbus should be just as active and continue as it did in the war. If its work should stop it would be a national calamity. It is needed to combat discontented elements. We have in our immense population an extremely small but dangerous element. The new campaign of education is going to make anarchy impossible. Anarchy is bred in two ways, lack of education and education in untruths. An organization like the Knights of Columbus giving true education will strike at the roots of the danger.
>
> And so striking at the roots the tree will fall. To my dying day, I shall always think of James A. Flaherty, Supreme Knight of the Order as a great leader with a soul. If it were in the power of the Navy to confer a decoration on him his name would stand at the head of the list.

What may be termed the grand finale of Knights of Columbus endeavor for the Navy — the last picturesque event, although steady labor for the benefit of our sailors was continued for some time after — was the reception of the fleet of mine sweepers under Rear Admiral Joseph Strauss, which returned to New York in November, 1919, after more than two years' service at Scapa Flow and in the North Sea employed in what Secretary of the Navy Daniels described as "the most dangerous work in all the dangerous work of warfare." The Knights of Columbus had served these men faithfully at their ports of call in Scotland, Secretaries R. W. Calderwood of Vancouver (familiarly known to the 3500 boys of the squadron as "Scotty"), Allen Glenn, Andrew Burke and Matthew F. Shanley of New York City having been assigned for many months to the mine-sweepers, whose opportunities for recreation were necessarily fewer than those of other branches of the service.

In New York the Knights of Columbus, at one of the best hotels in the metropolis, celebrated the homecoming of these hardy men by tendering them a banquet which no less a person than the Secretary of the Navy described as "a splendid feast." More than two thousand of the men were guests, and during the dinner, in responding to Supreme Knight Flaherty's welcome as host, Secretary Daniels declared: "We men of the Navy are deeply obligated to the Knights of Columbus: we must thank them heartily for this and ten thousand other courtesies. They are our friends and have been from the beginning."

Out on the Pacific Coast, the Knights of Columbus gave the men of the Pacific Fleet the most cordial reception it had ever received in its period of service. The men were met at the various Pacific ports by every conceivable opportunity for entertainment, being bombarded from the air with gifts from the Knights. A unique touch to the general hospitality displayed by the Knights was the famed "lemonade cruiser," a water-wagon filled with lemonade, which patrolled the hot streets supplying thirsty sailors with continuous refreshment. In general, the same quality and quantity of entertainment showered upon the men of the Atlantic Fleet on their arrival in New York was generously given to the men of the Pacific Fleet.

And in the more serious matter of demobilization the Knights of Columbus were, from the beginning, at the service of the men in the Navy. Proportionately, the Knights of Columbus employment bureaux found as many openings for sailors and marines as for soldiers, and scholarships and night-school courses were awarded as generously to the one as to the other. Something of the picturesque quality of relief work for the Army in the fighting zones may have been lacking in the service for the men of Navy; but that service was no less efficient, no less vital. The instance of the mine-sweepers, secretly active in foreign seas, is sufficient proof. These men had no other contact with their homes than that provided for them in the persons of the genial Knights of Columbus workers who welcomed them on their arrival in foreign ports and even went out into the dangerous seas to minister to them.

As recently as January, 1920, the Knights added to the laurels already accorded them by the men of the navy with their exceptional entertainment of the Pacific Fleet on its visit to the Orient. The program included what the sailors termed "a joy-ride through Japan" — sight-seeing, feasting and all manner of diversions.

Admiral Gleaves placed himself on record as profoundly grateful for the service rendered by the Knights in maintaining the morale of his men in foreign waters.

CHAPTER XXII

FIGHTING SHEPHERDS AND THEIR FIGHTING FLOCKS

IN the War the practical uses of Art were rediscovered; appeals to patriotism must be issued. The Catholic Church recognized this, and the first poster issued by the Knights of Columbus for their war fund campaign, symbolizing the service which was the most urgent reason for their entry into war relief work, represented a priest, surplice-clad, standing between rows of kneeling soldiers and sailors, with bayonets and banners and smoking battleships in the background. In the din and clatter of war, the priest of God was shriving them, so that they could go into the fight clean of heart and soul.

This picture was graphic and stirred the emotions; but despite all the skill of the artist it could only give a shadow of the reality. Had the Knights of Columbus done no other thing than send their pioneer band of priests to France, they would have rendered to the American army, and thus to the nation, an inestimable service. This band consisted of seven priests: Fathers Joseph Pontur, Osias Boucher, John B. De Valles, George C. Van Goetham, Joseph M. Blais, Camille Delaux and John J. Sullivan; they were followed by others — in all fifty-four Knights of Columbus chaplains, or, as the regulations demanded they be styled — "volunteer Chaplains," supported by the Knights, served in France with the A. E. F. They went everywhere with their men, giving the consolations of religion through all the days of the fighting, and preaching the Gospel of restrain in the reaction following the cessation of hostilities. If this book were written in the dignified historical tense, it might seem indecorous to ask the stately muse to record the titles given to these priests by popular usage,— "The fighting shepherds of fighting flocks."

These priests went providentially to France, where they were sorely needed by the Americans. Even as late as March, 1918, Father Joseph L. Quillien, a Marist of Duluth, who had gone overseas months after the first Knights of Columbus chaplains, said that when he arrived at Brest there were very few priests, that is, regular army chaplains, with the men. Most of the work among the Americans was done by the volunteer chaplains,— who did not seem to object to being called "Knights of Columbus priests." From the transports at Brest, with every arriving steamer, scores of men would be removed, suffering from pneumonia contracted in the trip across the ocean. This disease resulted — the men being cramped in close quarters in foul air — in squalor worse than suffered by immigrants in the bad old days of profiteering exploiters.

"Boys are dying passionately unhappy in the hospitals without any religious help at all," said Father Quillien, "my hands are full from morning until night."

It was the same in other parts of France, especially at the ports of debarkation. Regular army and navy chaplains were assigned to these ports, and to other stations in the interior where they were sorely needed, but they could not contend successfully with the amount of work to be done. Men felt the need of religion in war-swept France, as they had never felt it before. Suffering acutely from homesickness, accentuated by the possibility (made a probability in the average soldier's imagination) that they would never return home, their demands for the consolation of religion were endless and insistent. They required the priest with them always, and especially in the tense days before action. And yet entire regiments, in which there were hundreds of Catholic "boys," had no priests. The volunteer chaplains found out these units time and time again. They were almost mobbed by soldiers who had been hoping and praying that a priest might come to them before they were summoned to face death in the trenches.

Proceeding from Brest to Baccarat to join the Thirty-seventh Division, Father Quillien found that division without a single priest, and this in March, 1918! The division was on the fighting line, in a "quiet" sector, yet with hundreds of men being gassed every day. Morning and night he worked to reach the men. On the fighting line, hundreds of them were in a pitiful condition, gassed, stupefied, unable to say what their religion was, but dumbly grateful for the priestly hand raised to give them conditional absolution. At Toul there were six hospitals; twenty thousand men there, and one priest! This in the Spring of 1918 — one year after the declaration of war.

Although nobody in the United States, outside, perhaps, official circles, knew of these conditions, yet the Knights of Columbus were co-operating to their utmost with the Chaplain Bishop Hayes to get as many chaplains over to the fighting men as they possibly could. There was something providential in their urgency; they could not possibly have rendered a greater service to the nation. The presence of a priest with a regiment that had long been denied one, was electrical in its effect. Men who had been brooding over their worries, a synonym, in most instances, for their sins, would show a new zest; they would go to confession, receive absolution and Holy Communion, and be new men, better men, fitted to face for their country's sake whatever the horrors of battle held for them.

" Boys of all faiths would come to me," Father Blais reported. " I travelled from battalion to battalion in action. I heard confessions and gave Communion at any time, day or night, in camp and on the battlefield. In two compaigns, when I was at the front, I always carried the Blessed Sacrament with me. I look on this as having saved my life on more than one occasion; more than once a man was killed right at my feet."

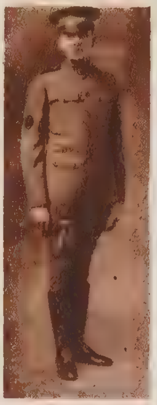
Father Blais, one of the first Knight of Columbus chaplains overseas, arriving in France October, 1917, served at St. Nazaire before proceeding to the front. He managed a club at that port, where there were usually 15,000 Americans; he had secured the club house by skillful procedure at a time when it was not known that the Knights of Columbus would be permitted to do relief work with the A. E. F. Secretary Vincent Scully, of Vermont, took charge of the club when Father Blais went to the front. At the front Father Blais was always under fire — in the Marne, at St. Mihiel and in the Argonne. He was entrusted with the burial record of the Fourth Infantry for

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

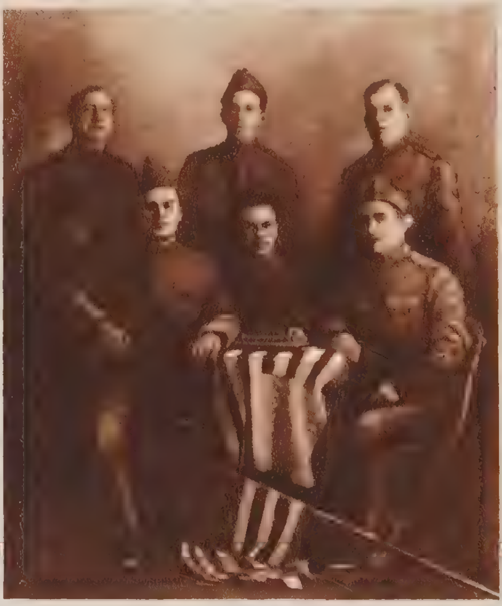
The Rev. Joseph Pontur

Lieutenant Chaplain
COLEMAN O'FLAHERTY
killed in action, October, 1918

Lieutenant WM. D. MEYERING
of McHale Council, Chicago
First man to receive the Distinguished Service Cross
in the late war



Sec'y JOSEPH P. CROWE of
Binghamton, awarded Croix
de Guerre by Marshal Petain



Knights of Columbus Chaplains Overseas in December, 1917.
Standing: Rev. G. C. Van Goetham; Rev. J. B. De Valles, C. de G;
Rev. Osias Boucher, C. de G. Seated, from left to right are:
Rev. Camille De Loux; Rev. Michael Nivard; Rev. J. M. Blais.

Rev. JULIUS BABST
awarded Croix de Guerre

some weeks. He slept in dug-outs and in shell-holes, and was treated for gas-poisoning more times than he remembered. He left the war with the conviction that men knew how to die when they had their priests with them.

"There was a boy named Gilles hit by a machine-gun bullet," Father Blais reports. "He came from Brooklyn and was a good, pious boy. He called for me as soon as he was wounded. He felt death approaching and he faced it like a Christian, magnificently. 'Tell mother I tried to do my very best to the very end' were his last words." Father Blais anointed the lad, there in the dark, with hundreds of other wounded lying around, a candle sputtering fitfully in the recess of a dug-out near at hand.

"The war made men think of God," Father Blais has recorded. "They would often say the 'Our Father' and 'Hail Mary' when they thought nobody could hear them. I knew a major who was killed. He thought he was an atheist, but he seemed to have a premonition of death. He was eager to have me attend the Catholic boys of his battalion, and also the other boys. He made ready for his end, which came to him quite suddenly."

The tale is typical. Every Catholic priest reported the same phenomenon — a revival of faith amid the terrors of the battlefield; a revival through fear, certainly, but through fear of God, not through fear of death. Those men were not afraid to face death; they were afraid, pitifully afraid, of the awful suspense and agony of anticipation. But when death came they faced it out with gritted teeth and fists clenched.

Fathers Osias Boucher, John B. De Valles, James Eding and William Hart were among the priests often cited for bravery at the front. They wore the Knights of Columbus uniform and made it loved wherever they served. Father Boucher was one of the few priests who undertook to form a choir among the men of the regiment to which he was attached. He celebrated Mass in dug-outs in the front line trenches. Of course, his choir sang only during periods of rest in the rear — and it suffered through casualties. Father Boucher was with the One Hundred and First Infantry of Massachusetts most of the time.

He saw action at Chemin des Dames, one of the most intense pieces of fighting front anywhere. Back to Rochefort, on to Braisne, to Brienne-le-Château, and then a five-day march to Trompeau, then to relieve the English at Bucq; on to Reuillicourt and Bracy, relieving troops of the First Division. Violent action was encountered at Fredmont Farm. Through this and much more Father Boucher lived, ministering hour by hour and minute by minute to his men.

Father Boucher devoted himself, like all other Catholic chaplains, to the recreational as well as religious occupation of the men. In the daytime he would manage to evade insistent requisitions upon his time in order to snatch an hour or two of sleep. But, as night approached, he would reappear in the front line trenches, his pockets bulging with Knights of Columbus creature comforts — chewing gum, chewing tobacco, cigarettes, gum drops, etc. He would go the rounds of the sentries, whispering encouragement to them, giving them something to chew, saying a decade of the rosary with them, hearing confessions and giving Holy Communion.

" Many a Protestant boy has come to me," he reported, and said, ' I know nothing about the Catholic religion, but I always go to Mass on Sunday. There is something in it, I don't know what it is. We see how your boys behave when they receive the Sacraments. We want to go, too.' "

Non-Catholic and Jewish soldiers would go to him for rosaries, which the Knights supplied in abundance to all chaplains. And this was the experience of many other priests.

Father Boucher was cited by the French Government and decorated with the Croix de Guerre. The citation was for work done during a raid on the French lines — sustaining the men by his presence and advice. The War Cross was awarded to him for his valor in anointing the dying under an intense enemy barrage. General Edwards of the Twenty-sixth Division, A. E. F., also cited Father Boucher for valorous work during the fighting at Château-Thierry.

General Edwards had reason to pay public compliment to the bravery of Father De Valles also, who served with his division. Father De Valles received the Croix de Guerre for his courage in going over the top with men in attack after attack and for rescuing a badly wounded boy at the risk of his life, crawling over "No Man's Land," finding the lad, and bearing him to safety on his back.

At a public banquet of the Knights of Columbus in Boston, Major-General Edwards, pointing to Father De Valles, who had then but recently returned from Europe, described him as one of "the bravest of men." General Edwards declared he had seen Father De Valles at an advanced dressing station, staggering through sheer fatigue with a stretcher bound to his wrists with wire, the wire cutting through the flesh to the bone, carrying in the wounded hour after hour. Saying Mass in dugouts, with altars of planks improvized by doughboys as ingenious as they were devout, in barns and ruined churches, Father De Valles, like all the other brave chaplains, faced death every moment and seemed to escape it by miracles.

Father William Hart, of St. Paul, saw service with the One Hundred and Third Infantry, comprising men from the Middle West. These men saw such hard and relentless fighting in the St. Mihiel sector, that they were unrelieved for days. Utterly weary, they fought on. The Germans sent fresh troops against them. It was more than flesh and blood could endure. With a vicious gas and flame attack let loose upon them, they faltered from asphyxiation. Father Hart, standing at the head of the crevice between two sharply rising hills, through which the men were to rush at the enemy, handed each some raisins or a piece of hard candy — precious comfort in those terrible moments preceding the onrush that might end in death. How trifling it seemed, but how really important! He saw the discouragement of those weary men. Their officers were being sniped one by one. They seemed to be without leaders. He has a clear, resonant voice. Sharply he summoned the non-commissioned officers, and some of the smartest privates. Rapidly he gave them temporary promotions to fill the emergency — second lieutenants, lieutenants and captains. They went on, well-led, into the withering enemy fire, gained their objective, a net-work of trenches, and held it stubbornly until reinforcements arrived and the gain was made sure.

The commander of the division officially attested Father Hart's remarkable presence of mind.

An entire book could be written of the dramatic episodes that crowded the lives of these Knights of Columbus chaplains at the front. Exciting as was the experience of the secretary, that of the chaplain was more so. He saw the unveiled heart of the soldier. He who had studied men's souls in peace, when life seemed secure, saw souls stripped in the very agony of self-realization when life was just a step to death. Their deeds are written in places more durable than books — deep in immortal souls where the record is eternal.

The secretaries bear witness to the extraordinary circumstances under which the Catholic chaplains labored. Sometimes, even on the verge of action, there would be extraordinary instances of men, Catholic men, made abnormal by gas and shocks unwilling to go to the Sacraments. The priests would find them, suggest Confession, implore them, and end by commanding. They were always where the men needed them, so far as it was physically possible for them to be. They had served on the transports going through the danger zone on the way to Europe, and they remained with them — wherever the men went, in the line and out of it, and back again. While the regiment was resting, the chaplain did not rest. There were men in the hospitals, of his regiment and of other "outfits." They had to be attended. They were attended. Not one of the thousands and hundreds of thousands of men who saw service overseas has so much as breathed the suspicion that the priest-chaplains ever failed to respond to the call of duty.

In his experiences related by Father Thomas J. O'Connell, of St. Patrick's parish, San José, California, who served as a Knights of Columbus chaplain with the Eighty-second Division, he touches on the amazing diversity of the men who were served by the chaplains of the Knights of Columbus.

"There were 28,000 men in the division for me to look after as best I could," runs his statement. "My work took me out to the front, to hear Confessions and to say Mass. I was auto-driver, expressman and everything else that a willing worker could be. On the occasion of a gas attack I attended every man in the field artillery — 970 in all. One boy was a Congregationalist. I told him I was a Catholic priest. 'Buddy,' I said, 'I'm going to say a little prayer for you to repeat.' And I whispered a brief act of Contrition. 'Am I dying?' he said. 'No,' I replied, 'but I see you are suffering.' I moved to another cot, but he called me back. 'Father,' he said, 'will you repeat that prayer for me?' I did and he said: 'You can't appreciate what comfort that gives me.' He gripped me by the hand as he said this. Johnny Salmon, the K-C Secretary, was with me at that time, and I remember how he stayed up all night, after the doctors had warned him to go to bed, helping to save the life of a poor fellow badly gassed."

At Rhinecourt one day Father O'Connell had a Jewish top-sergeant prepare the altar for his Mass, and the sergeant made a thorough job of it.

"The Eighty-second Division called itself the All-American," said Father O'Connell. "But we called it the All-Alien, for we had Italians, Jews and every other race."

He reports that the chaplains would hear confessions in every conceivable place, at all hours — even to meeting their penitents in the road and walking with them as they confessed. This testimony and that of other priests, secretaries, who saw Catholic and Protestant chaplains side by side say the last prayers over the fallen, and who also saw Catholic and non-Catholic chaplains lying dead, side by side, on the battlefield, reveals the touching union of sincere hearts in belief in the consolation of religion. He recalls an instance of a Jewish officer who served Mass, carrying water to the priest at the Offertory; he also recalls how Chaplain O'Toole, of Los Angeles, attached to the Three

Hundred and Seventh Sanitary train, gained permission for two Jewish boys of " the outfit " to go some distance to attend the Hebrew services for the Feast of the Passover.

No less than in the carnage abroad, the Knight of Columbus chaplain at home, in the great training camps, did his full duty. Quietly he labored for the thousands of young men passing through the camps on their way to the fighting line. The chaplain, when needed, was always in his little room in the Knights of Columbus building to give advice, to hear Confessions to anoint the dying, to bind in matrimony, to baptize, to effect reconciliations between estranged sons and their parents, and to console weeping women who trembled at leaving their men. The Knights of Columbus supported throughout the war, eighty-five chaplains in the home camps.

When the influenza epidemic infested the camps the Knights of Columbus chaplains were at their posts of duty going through ward after ward, at the risk of their lives, no less than if they had been in the thick of battle. With the secretaries aiding, fearlessly, ceaselessly, their combined efforts were of vital assistance to the military medical authorities in combating the sudden and altogether unexpected attack on the vitality of the army and the nation.

Just as of old, in the days of St. Louis, the priests of the Church went with the armies to the battlefield and through the flame of the fighting, so in this war the chaplains of the Knights of Columbus and the regular army chaplains shared the dangers the men had to face.

The Reverend Edwin O'Hara went into the tanks with the fighting men, absolving them, as the great caterpillar forts rolled into action. The Reverend John Moran of Eugene, Oregon, after having said Mass on one occasion in one place at the front at 6 A. M., left with an aviator to say Mass in another place fifty miles distant at 7.30 A. M. Although non-combatants, they felt that their manhood forced them to fight, for the methods of some of the enemy divisions were often unsoldierly, demanding all the forced reprisals. Father O'Connor of Boston, who went overseas as a Knights of Columbus chaplain, was commissioned a regular army chaplain en route. He fed a machine-gun through one night of intense fighting, when the regular crew had been nearly all wiped out. He was offered a commission as a line officer on the field of battle, but declined it.

Thrilling in its sadness and a striking example of the patriotism of the American Catholic priest was the death of Chaplain Lieutenant William F. Davitt, of Holyoke, Massachusetts. Father Davitt was attached to the 125th Infantry of the Fifth Army Corps. At 9.45 on the morning of November 11, 1918 — just one hour and a quarter before the armistice went into effect and firing ceased, he leaned over the parapet of a trench to wave an American flag at some boys he had served, when a sniper's bullet killed him. He was the last American to fall on the battlefield. Father Davitt was originally a Knights of Columbus chaplain at Camp MacArthur, but was commissioned before leaving the camp for overseas service. He was attached to St. Ann's Church, Lenox, Massachusetts, before enlisting for war service with the Knights. Another Knight of Columbus and Catholic chaplain was killed shortly before hostilities ceased — the Reverend Colman E. O'Flaherty of Mitchell, South Dakota, whom Major-General McGlachlin, of the First Division, characterized as " a gallant and a noble soldier who gave his life in administering to the needs of the wounded." Father O'Flaherty was awarded the Distinguished Service Cross, posthumously.

In addition to aiding always, with funds and in every other practicable way, the chaplains who wore their uniform, the Knights assisted substantially all other Catholic chaplains in the army and the navy, for these priests naturally looked to the Knights when relief was needed. Father Duffy of the One Hundred and Sixty-fifth Infantry, the old Sixty-ninth New York National Guard Regiment — beloved friend of the fighting men — called frequently upon the Knights for aid, and a story was once printed in the *Stars and Stripes,* recounting how Father Duffy had been given the freedom of the Knights of Columbus warehouse at Coblenz, when his regiment was stationed at Remagen, Germany. Father Duffy and an orderly went into the warehouse empty-handed, to emerge laden with good things for the regiment, even to packs of playing cards and a photogravure portrait of General Pershing! Nothing was too small for him to grasp, that was good for any of his men!

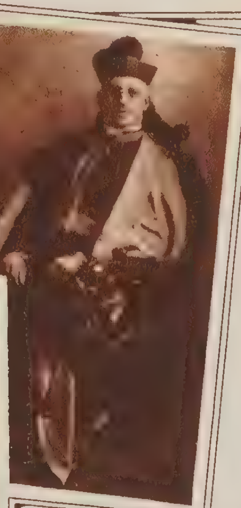
When Chaplain Edward Kelly of the Twenty-seventh Division, whose gallantry earned for him not only the French Croix de Guerre but the American Distinguished Service Cross, conceived the idea of an elaborate celebration of Midnight Mass for Chrismas, at Montfort, he placed the arrangements, even to electric installation, in the hands of Secretary J. H. Sheehan, head Knights of Columbus man of the division, with the utmost faith that his desires would be accomplished, a faith justified by the event. Chaplain Kelly repaid this aid, when, in the triumphant parade of the Twenty-seventh Division in New York City, he opposed those who objected to the participation of the Knights of Columbus in the parade. Father Kelly insisted that the Knights' wagons be permitted to accompany the marching men.

Early in the war, some Catholic army chaplains, not realizing the many obstructions which the Knights had first to overcome before they could even begin their service overseas, were inclined to complain of the tardiness of the Knights of Columbus; but, once the Knights gained admission to the A. E. F. and got into their " stride," these chaplains were the first to ask for their aid, and to express gratitude for it. " The Knights of Columbus," wrote Chaplain Coakley of Pittsburgh, " have opened our eyes. They have done wonderful work." The Knights, ever desirous of assisting the priests, saw to it that the Catholic chaplains abroad, both " volunteer " and " regular," were assisted to the utmost.

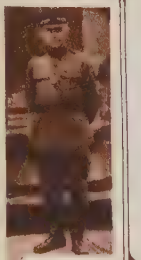
It may be well to note in this connection that the supervision and direction of all chaplains' activities was solely in the hands of the Right Reverend Patrick J. Hayes, D. D., who was appointed by the Holy Father as Military Bishop for the United States Army and Navy. This means that the selection and

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

The Right Reverend Monsignor Major (Ill. N. G.) WILLIAM M. FOLEY



The Right Reverend Monsignor LESLIE J. KAVANAGH



The Right Reverend Monsignor Major (N. Y. G.) JAMES N. CONNELLY

The Most Reverend PATRICK J. HAYES, D.D. Archbishop of New York and Chaplain Bishop of the U. S. Army and Navy

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The Rev. Major (N. Y. G.) JOSEPH P. DINEEN

The Right Reverend Monsignor Major (U. S.) GEORGE J. WARING

The Right Rev. Monsignor JOSEPH W. GLEASON

appointment of the chaplains both commissioned and uncommissioned rested with the Chaplain Bishop and the chaplains received their faculties from him and were obliged to make their reports directly to his office. Bishop Hayes divided the entire United States and the areas occupied by the American Expeditionary Forces into vicariates, each of which was presided over by a military Vicar-General. The Atlantic Vicariate was taken care of by Chancellor and Military Vicar-General, the Right Reverend Monsignor George J. Waring, the Overseas Vicariate by the Right Reverend Monsignor James N. Connolly, the Great Lakes Vicariate by the Right Reverend Monsignor William M. Foley. the Gulf Vicariate by the Right Reverend Monsignor Leslie J. Kavanagh and finally the Pacific Vicariate by the Right Reverend Monsignor Joseph M. Gleason. The Secretary to the Chaplain Bishop was the Reverend Joseph P. Dineen and the Executive Secretary at Washington, the Reverend Lewis J. O'Hern, C. S. P. To Monsignor Connolly and his secretary, the Reverend Ernest Marsh, the Knights of Columbus accorded accommodation in their Paris headquarters, with transportation and all possible aid in their exacting labors. Every resource of the Knights of Columbus organization was at the service of the vicar chaplain's organization.

Priestly ministration in time of disease or danger of death, at home, on the sea, or overseas, were a daily feature of army life — the chaplains supported by the Knights of Columbus making this humanly possible. But the other displays of religion — the magnificent field Masses at home and abroad, made their profound mark upon the men who witnessed them, Catholic and non-Catholic alike. Before and after the cessation of hostilities these picturesque religious events were held under the auspices of the Knights of Columbus. They were the occasion, overseas, of scenes which, but for a change in the garb of the fighting men present and in the accoutrements they bore, might have taken place on ancient Christian battlefields. Up to the time of the armistice these striking religious ceremonies were held, and after the armistice they became more frequent. In undevastated Germany the facilities for religious ceremonies were much superior to those left to war-worn France. To the enemy as to Catholic France vivid demonstrations were made of the faith of the American Catholic soldier.

An event which particularly touched the hearts of the French Catholic, was the celebration of the Feast Day of Bl. Joan of Arc at the Church of St. Denis in Paris, under the auspices of the Knights of Columbus. "This celebration," *Leslie's Weekly* recounts, "attracted many hundred of American soldiers while Paris was gaily attending the Longchamps races!" The Memorial Day, 1919, services in the Cathedral at Antwerp, at which no less a world dignitary than Cardinal Mercier, Primate of Belgium, celebrated Pontifical Mass and delivered the sermon, were deemed of such international importance that the report of the event was cabled to all parts of the English-speaking world.

His Eminence Cardinal Bourne of England was one of the first European prelates to preside at a Knights of Columbus religious function, that of the laying of the cornerstone of the first projected Knights of Columbus building in his diocese. But the Knights initiated their remarkable program of public religious celebrations with the observance of All Soul's Day, in memory of the American dead, in the Cathedral of Notre-Dame, Paris, on November 1, 1917, when the prospect of victory was most remote.

It was only natural, with this event as a precedent, that Memorial Day, when it duly arrived, should find the Knights well prepared to foster its celebration. Throughout England and France and the Rhineland, and in Belgium and Italy at points where the Knights of Columbus operated, no American cemetery was unvisited by the Knights of Columbus workers, who laid their tributes of flowers and prayers on the graves of the fallen. In England, Commissioner Edgar A. Sharpe stated at the time, a wreath was laid on every American service man's grave. Especially significant was the Knights of Columbus memorial service in Genoa, Italy, where under the shadow of the very house where Christopher Columbus had once made his home, the Knights paid tribute to American sailors who had found their final rest in the ancient city.

This religious work on the part of the Knights of Columbus, done quietly, it is needless to say, was most reverently received in France. Through scores of chaplains and hundreds of secretaries, the Knights of Columbus, unconsciously gave France a most convincing object-lesson in American Catholic devotion to the Faith. In response to the desire of the Americans to visit the shrines of France, the Knights of Columbus organized tours to Lourdes for the fighting men. The French were surprised and edified at this exhibition of devotion. There was something so manly in the attitude of the soldiers that a French poet who imagined that Americans were indifferent and irreligious, writes: " What simple and direct faith! It is worthy of Marshal Foch and Maurice Barrès!"

In Paris, on Good Friday, 1919, the most impressive religious service held in the history of the American Expeditionary Forces in Europe took place when the Knights of Columbus, having secured permission from the authorities of Notre-Dame de Paris, held a service there for the public adoration of the cross. Ten thousand Americans packed the great edifice; the Cardinal Archbishop of Paris, Monseigneur Amette, presided. This stirring scene was the witness of a new democracy on its knees in devotion to the Christ and His Holy Mother in the great church where wild-eyed License had worshipped the Goddess of Reason somewhat over a hundred years before.

At Marseilles, at the Church of Notre-Dame de la Garde, the Knights of Columbus served breakfasts to the men who had received Holy Communion. At the Cathedral of Bourges in 1918 the Knights conducted, in splendid pomp, a Thanksgiving Day service, and also one in Paris, where three Cardinals, Amette of Paris, Luçon of Reims and Andrieu of Bordeaux, assisted. The student of history who knew what the Puritan Feast of Thanksgiving had originally meant, when founded in New England, made note of this. It seemed, indeed, a reversal of things to see three Prelates of the Roman Catholic Church celebrating a day which had been accentuated, in order to wipe out the " papist " feast of Christmas from the annals of American history; but the soul of Columbus must have rejoiced, and the Reverend Cotton Mather probably viewed the scene from another world with clearer eyes.

Not only at the front — where war had made their Faith more dear to hitherto nominal French Catholics — but all over France, the Knights of Columbus are now known to the French people, first of all, as practising Catholics, proud of their Faith. Marvelling at the intense devotion of the American Catholic soldier, *curés* have written many letters praising the Knights of Columbus, obedient sons of the Church, for their zeal in providing means and occasions for the exercise of their religion. Catholic Frenchmen will never forget this contact with Catholic Americans, they have met and they know one another to be one in ideals.

The respect inspired in the French people was nowhere better illustrated than in a church in the south of France, where American convalescent soldiers were led to the altar rail by Knights of Columbus secretaries. As the wounded Americans passed, every man, woman and child rose and made the sign of the cross, their eyes resting sympathetically on their brothers in the love of Christ.

The test of the success of the religious work carried on for the A. E. F. by the Knights of Columbus is, of course, its effect on the men themselves. It was permanently beneficial. No soldier accused the Knights of Columbus of obtruding religion upon him, although the means to practice it, when requested, were always provided. The value of the impression produced in European countries is shown by requests from England, France, Italy and Belgium received by executives of the Knights of Columbus in Paris, that attempts be made to persuade the Supreme Board of Directors to extend the organization permanently to those countries. His Holiness Pope Benedict XV personally suggested to Overseas Director William P. Larkin of New York during the latter's visit to the Vatican, that a Knights of Columbus Club be established in Rome. Pope Benedict had heard innumerable laudatory reports of the excellent work done by the Knights of

Columbus secretaries in Rome in attending to Catholic and non-Catholic American service men visiting the eternal city. Secretary William Ellard of Seattle, Washington, for ten months in charge of the Knights of Columbus club, procured audiences with the Holy Father on more than a hundred occasions, each time conducting American service men into the presence of His Holiness. The singular esteem in which the Romans held the Knights of Columbus was made evident in the Spring of 1919, when the rupture at the Peace Conference over the British and American opposition to Italian claims, resulting in the Italian prime minister's withdrawal from the conference, caused serious demonstrations against the Americans in Rome. As a measure of discretion the American flag was removed, even from the American embassy; but the flag was kept flying over the Knights of Columbus club, which passed through the turmoil unmolested.

The Supreme Pontiff himself so favorably impressed with the work of the Knights of Columbus secretaries and chaplains, it is not surprising that European Catholics, wherever they had occasion to witness or hear of the Knights of Columbus, should be eager to have the organization extended to their countries. The poetic fitness of this demonstration of the Faith of the New World to the Old World from which that Faith was derived is fascinating to every Catholic mind. To the troubled Old World it came as a hint, at least, of the boundless resources of Catholicity in the western hemisphere. The Knights of Columbus will ever be grateful to Almighty God that they were permitted to assist their priests in coming forward at the call of their country.

The Knights of Columbus frankly entered war relief work as a Catholic association. Their Catholicity, as well as their patriotism, was the reason for their action. Their success in other activities did not turn them from their original program, which was to provide the means for the practice of their religion to the hundreds of thousands of Catholic young men in the Army. This the Knights did, faithfully, until the very end, through devoted chaplains and secretaries.

The innumerable souls whose salvation they may have been the means of securing are witnesses in Heaven to the simple determination with which the Knights took up their main work, and the soldiers living among us bear ample testimony to the truth that this simple and direct and manly service helped to make them better and braver men.

CHAPTER XXIII

AFTER THE ARMISTICE

FOR the Knights of Columbus overseas forces November 11th, 1918, the day of the signing of the armistice, brought no diminution of effort, but only increased solicitude for the soldiers' welfare. During the days immediately preceding the cessation of hostilities, the executives in Paris had come to a realization of the vast importance of initiating fresh activities while maintaining those already in operation at even a higher pitch than during the actual fighting. The drop in *esprit de corps* among the troops was instantly apparent, a most natural sequence after the sudden halt in the furious fighting under the strain of which every American in France had been living for months. The secretaries in the field in daily contact with the men also realized keenly the truth that the greatest benefits of war relief work would come with the cessation of actual war. The entire organization was keyed up to the utmost to supply the new demands made upon it the instant the war tension ended.

When firing ceased, there were exactly 420 Knights of Columbus workers at the front, about 150 in rear areas and embarkation centers, while scores were on the seas headed for Europe. In the British Isles the Knights had a compact, competent band of workers and on the Continent the organization was functioning at its best when the sudden stop came. Without a pause secretaries stationed with the army in the field proceeded forward with their units. Scores of these men were serving combatant troops in the foremost lines — were beside the men who fired the last shots for democracy.

From the Belgian front, where American troops were brigaded with the British, to within a stone's throw of the Swiss border, Knights of Columbus secretaries went forward with the American fighting men on through reconquered France into the Rhineland. In every American camp in France all eyes were turned enviously towards the East — soldiers and welfare workers alike yearned for the opportunity to get into Germany — especially those whom time had deprived of their chance to reach the actual fighting front.

The first war relief workers to cross the Rhine River were Secretaries James W. Fitzpatrick of Waterbury, Michael Nolan of New York City and Thomas Roche, all Knights of Columbus. They were three of five Knights of Columbus men attached to the First Division, and when their "outfit" advanced they went into the lead with a battalion that had not yet removed the tarnish of the last battle-smoke from its rifle muzzles. In a camionette they crossed the famed Rhine, drawing tons of Knights of Columbus supplies behind them. They halted in Mogendorf, situated centrally in the area of the American occupation zone assigned to the First Division. Thus they did not enjoy the privilege of further advance into Germany, which went to other secretaries — a party containing Frank L. Bundschu of Louisville, Ky., Joseph Kernan of Utica, N. Y., and eight others who were placed in custody by the Military Police at Coblenz for having outstripped the division to which they were attached in their eagerness to reach the German city and provide for the welfare of the approaching Army of Occupation.

The entire story of the Knights of Columbus in Germany is one of immediate and efficient service for our soldiers. The individual secretaries realized that the executives in Paris were engrossed in the great problem of readjusting the Knights of Columbus organization to cope with the vastly increased demands made upon it on the cessation of hostilities. These men, many of them with but three or four months' war experience, displayed remarkable initiative though left chiefly to their own resources, they proceeded, often without communication with one another, time and opportunity for this were so limited, to build up a chain of recreation centers and a system of service throughout the Rhineland that could not have been excelled had it been planned painstakingly for six months previous. Being on excellent terms with the morale officers of their various units, the Knights had no difficulty in obtaining permission to convert desirable German shops or residences into clubs for the soldiers.

Germany was found to be a pleasant contrast to France, where devastation saddened that beautiful land. The cities and towns and villages occupied by the American Army were clean and well-kept, the only physical lack being good stores of food and fuel, which latter need limited the lighting systems of the towns, and made it necessary for the Knights of Columbus secretaries to improvise lights for their clubs. In the face of this difficulty one of them actually contrived by establishing himself in a former powerhouse, to operate the defective machinery to such an extent as to guarantee enough power for the only electric sign in Germany at that time — a sign which carried the legend: " K. of C.— Everybody Welcome."

By the first week in December, less than a month from the signing of the armistice, Knights of Columbus work in the occupied. area had progressed from preliminary individual effort to systematic co-ordination. The Knights were established in many places. In Coblenz they opened the first club for the A. E. F., on a prominent thoroughfare. Another club was opened in what had formerly been an aristocratic club for the officers of the German garrison in Coblenz. The club was situated at a most favorable point on Castorphaffen Strasse. The first club was opened on the evening of December 9, 1918, to a clamorous crowd of young warriors eager to enjoy its hospitality. In Coblenz Lutzel, across the Moselle from Coblenz proper, were hundreds of army auto mechanics. To these men Coblenz was out of bounds. The Knights of Columbus came to their rescue by establishing a club among them. Here the Knights discovered a pool and shower baths capable of accommodating fifty men. They promptly took it over, as also a battery of shower-baths located in a school at Moselweiss. With large quantities of soap, which was literally more esteemed than gold in Germany when the Army of Occupation reached there (the Germans having been denied soap for four years, on account of the precious fats being required for the manufacture of high explosives) the Knights made these baths the magnet for thousands upon thousands of men of the Third Army.

At Wallmerod and Hunsagen the Knights were first to be established, Secretary J. G. Redmond improvising a theatre out of a club-house in the former place, and furnishing a simple reading and writing room for the troops in the latter town. In Montabaur Secretary Monahan, who had been attached to the 27th Engineers and returned to the First Division, secured the quarters of a Catholic club before which was an admirably typical German beer garden. Both were converted into sumptuous recreation quarters for the fighting men. In this club the Knights installed a battery of shower baths.

In the ancient fortress of Ehrenbreitenstein, across the Rhine from Coblenz, the Knights of Columbus installed a club which the Secretaries of War and the Navy, in their separate tours through the Rhineland, declared to be the best situated and handsomest there. Charles Phillips, the author and playwright, had charge of the laying-out and management of the club. In a large room which opened on the esplanade and afforded a lovely view of the Rhine with the rolling hills and scores of little towns nestling close to the wide waters, he made a comfortable lounge, fitting it out in a style that merited the personal approval of the Commanding Officer. Over this German fort of Ehrenbreitenstein floated an American flag brought into Germany by a Knights of Columbus secretary, Michael Driscoll of Danbury, Iowa. He arrived in Coblenz, at the junction of the Rhine and Moselle rivers, with the 51st Pioneer Infantry. The regiment found that through some oversight, its national flag had been mislaid. It was necessary to have a flag in order to take formal possession of the enemy fort. The Knights of Columbus man remembered a flag buried at the bottom of his trunk. After a long search he found the trunk and the flag, and it went instantly to the top of the tall mast from which, but a few weeks before, had waved the banner of the German Empire.

For the First Battalion of the 6th Marines at Hönningen the Knights opened a club, Secretary R. J. Harmon of Columbus, Ohio, also securing a large theatre for the use of the men, where theatrical entertainments and boxing exhibitions were staged every week. At Heddesdorf, headquarters of the Second Division, Secretary McGrath, with Secretary Oliver, operated a large club. Secretary McGrath, on leaving for home, was succeeded by Secretary Wm. Smith. Secretary Oliver secured a music hall at Bendorf, where the 9th Infantry was billeted. Fixing the dilapidated place with wall paper and paint, secured somehow or other from the townspeople, he converted the place into a most presentable club. Secretary S. F. Cann of Beacon, N. Y., was assigned to the club at Waldbreitbach, opened for the 3rd Battalion of the Fifth Marines. At the headquarters of the Third Marine Corps at Neuwied a well-equipped club was secured by the Knights, with Secretary Frank A. Larkin of New York City, in charge. The Twenty-third Infantry was billeted in Vallendar, near Coblenz, where Secretary Curran was in charge of the club. The Second Battalion of the 5th Marines was at Sagendorf and the First Battalion at Neiderbreatbach. No Knights of Columbus secretaries were in charge of the clubs there, but the Knights supplied them liberally with creature comforts, music and musical instruments and athletic supplies.

Brigadier General Babbitt, early in January, 1919, assigned five Knights of Columbus men — Joseph L. Greeley of Kansas City, Mo., L. A. Martin of Willsboro, N. Y., A. G. Mitchell of Brooklyn, N. Y., H. L. Lockwood of Stamford, Conn., and E. J. Meehan of Ovid, Mich.— to the area of the Sixteenth Field Artillery, Fourth Division, with headquarters at Kolberg, which the Knights made a focal point of activities spreading to units in surrounding territory. Further on at Boos and Nohen the Knights also opened clubs. For the Seventy-seventh Field Artillery they established clubs at Hambach, Kaisersesch, Kaifenhein and Brohl. At Baugard and Mullenbach additional clubs were opened and Secretary J. Albert Smith of Lebanon, Ky., was put in charge of a club at Bodenbach. Conspicuously successful in their operations at these points the Knights were given permission to open clubs in Adenau, headquarters of the Fourth Division. Here the Knights opened a large warehouse, for Adenau was a railhead town in direct communication with Paris.

A Knights of Columbus warehouse was also opened at Kaisersesch, near Hambach assuring excellent distribution of supplies to the division.

The famous One Hundred and Sixty-fifth Infantry (the old New York Sixty-ninth) was located at Remagen with the Forty-Second Division. Here the Knights of Columbus took possession of a handsome and capacious residence, which they turned into the most attractive club in that advanced outpost of the Army of Occupation. Secretary J. M. O'Hara of Dansville, N. Y., had charge, and helped to stage the famous One Hundred and Sixty-fifth minstrel show in the club. This was the first recreational club to be opened for the Forty-second, or Rainbow Division, in Germany. The headquarters of the Fourth Army Corps was at Cochem, forty kilometers down the Moselle from Coblenz. The Knights of Columbus opened their club in a large hotel in Cochem, with Secretary Harry Olson of Janesville, Wis., in charge. The opening of this club was a gala night for the men of the Third Army, who attended from miles around, feasting on doughnuts and hot cocoa. The clubroom of the Three Hundred and First Ambulance Company in Cochem was turned into a first-class moving picture theatre by the Knights, and with Knights of Columbus clubs operating at Cobern, Kond, Lehman and Güls for the Fifty-first Pioneer Infantry, comprehensive recreational facilities were provided by the Knights for the men in those places.

Wittlich was a most important point, and here Secretary William F. Cremins took charge, going up from Gravenmacher, Luxemburg, on December 6, 1918, where he had joined the Seventh Corps. Knights of Columbus clubhouses were then opened at Neuerburg, Platten, Hetzerath and Fehren. Secretary Andrew Gallagher of Toledo, Ohio, later succeeded Secretary Cremins at Wittlich. Secretary James A. McNamara of New Haven, Conn., had charge of two Knights of Columbus clubhouses in Platten, and for the Three Hundred and Tenth and Six Hundred and Second Engineers in Fohren and Becond, Secretary W. J. Powers, Ludlow, Mass., conducted two of the best clubs in the area. Secretary A. E. Nodler of Keokuk, Iowa, was in charge at Bausendorf, later going to Wittlich. Major-General Haan and his staff aided the Knights materially in their operations in the district surrounding Wittlich. The Engineers made the club in Wittlich so attractive and improved it so well that the Corps Sanitary Inspector pronounced it the best ventilated and best lighted clubhouse he had ever seen.

Leaving St. Menehould after the armistice, Secretaries Paul Corcoran of Lead, S. D., Edwin Walker of New York City, John F. Cassidy of Oklahoma City, Okla., and J. J. Kavanagh of Harrisburg, Pa., assigned to the Thirty-second Division, stopped at Bitburg long enough to open a temporary club there, and then proceeded to the One Hundred and Twenty-fifth Infantry at Andernach, where another was opened. A club was also opened at Laacher See. The Knights established a club in the courthouse at Dierdorf with Secretary James Ledwith of Madison, Wis., taking charge of this club, and later of one at Raubach, located in the town hall. At Puderbach Secretary Kavanagh opened a handsome club and Secretary William Rivers of Watertown, N. Y., opened clubs at Herschbach for the One Hundred and Twenty-seventh Infantry and at Thalhausen for the men of the One Hundred and Twenty-sixth Infantry. The Three Hundred and Twenty-third and Three Hundred and Twenty-fourth Infantry regiments enjoyed recreational facilities in a large Knights of Columbus hall at Stanhausen, and at Rengsdorf Secretary J. F. Cassidy of Oklahoma City operated a spacious club on the ground floor of a leading hotel, where extensive boxing and wrestling tournaments were conducted by Secretary Edward Conway of Akron, Ohio.

Hardly had the ink been dry on the armistice agreement when Secretaries W. M. Cavanaugh of Springfield, Ohio, and Michael J. Mulquin of Janesville, Wis., left the Third Division to go to Paris for supplies. They were joined by Knights of Columbus Athletic Director Mackey. The three men took a three-ton truck and a camionette loaded with creature comforts and athletic material as well as a complete moving picture outfit into Germany along with a Knights of Columbus field kitchen that had seen service in the Argonne. A club was established in Polch for the Eighteenth Field Artillery. Secretary David Hennebery of Joliet, Ill., marched into Germany with the Tenth Field Artillery, establishing a club at Kruft on December 17. Secretary Arthur Toner of Cincinnati later had charge of the Polch club, one of the largest in that section.

Six thousand men of the Thirtieth Infantry and the Fifty-sixth Pioneers were provided with a Knights of Columbus club at Mayen, and at Ochtendung Secretary James M. Maloney of Worcester, Mass., opened a club for the Sixth Engineers. He also secured the use of a theatre for boxing and wrestling tournaments. Secretary Robert J. Faro of New York opened a club for the Fourth Infantry in Plaidt, and secured an aeroplane hangar from the American military authorities to be used as a theatre. At Andernach, a town between divisional headquarters, Secretary V. A. Hennebery of Minooka, Ill., opened a handsome club. Troops of the Seventh Infantry and the First and Third Pioneers were located there. A large theatre in this town, occupied as a barracks by soldiers, was turned over to the Knights by the military authorities, despite the difficulty of finding other billets for the men. Here a dormitory of fifty beds was maintained by the Knights to accommodate casuals arriving at unusual hours of the night. Clubs operated by the Knights of Columbus, with enlisted men detailed in charge, were opened at Wehr, Eich, Namedy, Gut zur Nette, Karlich, Kettig, Neiderlutzingen, Oberlutzingen and Oberweiler for the Seventh Infantry, at Monreal, Metternich and Münstermaifeld for the Thirtieth Infantry, and at Niedermendig and Saffig for the Thirty-eighth Infantry.

Up to Christmas the American military authorities, to insure the utmost security for their troops, had not even permitted war relief workers to accompany them freely. After Christmas, however, more workers were allowed to serve the troops, who greatly needed the service. At Berncastel, then, the Knights opened a large club for the Ninetieth Division of Texas-Oklahoma troops, Secretaries Louis Lesage of Los Angeles, Cal., William S. Harrington of Newark, N. J., and John E. Sullivan of Providence, R. I., being assigned to the division. Secretary Harrington later went to Daun and managed a club for the Second Battalion of the Three Hundred and Fifty-eighth Infantry. He served every unit within twenty kilometers of Berncastel. Secretary Sullivan later opened a club at Gerolstein. Bordering on the territory held by the British, where the Third Battalion of the Three Hundred and Fifty-seventh Infantry was stationed, the Knights provided Chaplain Robert Booth of that unit with liberal supplies for the club at Junerath, and similar assistance was rendered Chaplain O'Neill at Prüm. Secretaries William J. Murray of Los Angeles, California, Thomas Joseph Kane of Clinton, Iowa, James Gallagher of El Paso, Texas, and Moore of Palmer, Iowa, operated a large hall at Bitburg, and at Neuerburg where the Third Battalion of the Three Hundred and Fifty-third Infantry was stationed, the Knights opened a club. At Trier a large club was operated and at Waxweiler and Ehrang the men of the Second Battalion, Three Hundred and Fifty-sixth Infantry, were cared for in commodious clubhouses. When the Eighty-ninth Division marched from the area of the Third Army towards Brest en route for the United States, Knights of Columbus headquarters were established at Trier, the better to care for the men of the division.

Secretaries P. J. Carey of New York City and Walter J. Powers of Ludlow, Mass., opened a club in the schoolhouse at Sinzig, where the One Hundred and Sixty-seventh Infantry of Alabama was located. For the One Hundred and Fifty-first Field Artillery of Minnesota Secretary John F. Scanlon of West New York, N. J., operated an excellent club. Secretary A. M. Grant opened a club in the Hotel Traub, Neuenahr, a famous mineral-bath resort, where German musicians were engaged to give concerts for the soldiers. Secretary J. W. Sullivan managed a club for the One Hundred and Sixty-sixth Infantry at Ober Winter. At Rolandseck, where the outposts of the Forty-second Division adjoined the British outposts, a good Knights of Columbus club was opened, and the One Hundred and Sixty-eighth Infantry, billeted in several small towns in the Brohl valley, was cared for by Secretary E. F. Roach, who directed clubs in Nieder-Breisig, Burgh Brohl, Nieder-Zissen, Waldorf, Rieneck, Ober-Breisig and Ober-Zissen. Secretary T. J. McManus of Brooklyn, N. Y, worked from a club in Ahrweiler, which supplied troops located in the hills beyond that town. George P. Huard of Mobile, Ala., was head secretary at Arhweiler.

Later the club at 47 Schlosse Strasse, Coblenz, becoming too small to contain its doughboys, was made into an officers' club, with Secretary Timothy J. Morris of Providence in charge. Another Providence man, Edward J. Ryan, was given charge of the club in Coblenz-Lutzel, catering to the needs of 10,000 officers and men. In what was known as the " spare parts park," where hundreds of automobile mechanics worked with but little leave, Secretary Ryan opened a hut for their service. He acquired a reputation for always being able to secure supplies; although this was not uncommon among Knights of Columbus men, accustomed always to working on their own initiative. Philip J. Cross and J. T. Donovan of New York and T. E. Kiley of New Haven, Conn., were other secretaries working in Coblenz. John J. Donovan of Boston, whose fugitive notes have made possible the historic record of activities in Germany following the armistice, was for some weeks in charge of the club in Coblenz, and later became a zone supervisor in Germany.

When Fred V. Milan of Minneapolis was sent up into Germany to supervise Knights of Columbus work in that zone of the occupied area headed by Coblenz, he found the Knights of Columbus firmly entrenched as an agency for recreation and entertainment in the Army of Occupation. And the Knights, though always zealous in providing for the mental and physical relaxation of the soldiers, never failed to secure the facilities for religious practice for the thousands of Catholic men in the Army of Occupation. The population in the occupied part of Germany was principally Catholic, so there were numerous churches with the pastors of which the Knights of Columbus secretaries and volunteer chaplains, as well, of course, as the regular army chaplains, could arrange for special religious services, which were no infrequent feature of life in the Army of Occupation. One of the most notable events in the history of our occupation of Germany was the Christmas Midnight Mass held in St. Joseph's Church, Coblenz, when Father Duffy of the One Hundred and Sixty-fifth, celebrated Mass, and Bishop Brent, senior army chaplain, and other non-Catholics assisted in the exercises following the Mass. In Germany the Catholic men of the army set as fine an example to the native Catholics as they did in France.

The comprehensive chain of clubs in operation by the end of January was added to so that the service rendered by the Knights reached into the most out-of-the-way places, just as it had done in France. Hardly a village in the Rhineland but the inhabitants had been approached by some energetic Knights of Columbus worker, wearing the insignia of every division making up the Army of Occupation, in quest of means to make the American soldier's life less irksome in the land of the beaten enemy.

At first considerable difficulty was experienced in getting shipments of materials through from Paris. Although the railroads leading from France into Germany were repaired rapidly, American engineers playing no small part in restoring the lines of communication through territory that had been swept and torn by the fighting of more than four years of war, yet it was impossible to secure freight space on the railroads for some weeks after the army had moved into Germany. The Knights of Columbus were forced to depend upon motor-truck transportation which, in mid-winter, with even the splendid French and German roads, the former considerably shell-marked and suffering from the constant rains, rendered progress slow. Yet the ground was covered, and the Knights broke all European records for the shipment of material across national borders. In late December the largest single shipment of athletic goods ever handled in Europe, consisting of one hundred large cases, was sent by the Knights of Columbus from Paris into the Third Army area. By that time satisfactory allotments of freight space had been secured, although it was always necessary to augment freight shipments by motor-truck and camionette service.

While activities everywhere increased day by day after the signing of the armistice, especial emphasis was put upon work for the Army of Occupation. The Knights formed and sent a minstrel company of forty performers into every occupied town, and Jake Carey, Alec McLean, Billy Roche and Danny Dunne, Knights of Columbus athletic men, staged innumerable boxing festivals for them, those at the Feste Halle in Coblenz being among the most famous ever held for the Army of Occupation. Jointly with the Y. M. C. A. in some places, but more often independently, the Knights of Columbus gave moving picture shows, with a daily change of program. Everything in entertainment was made as brisk and up-to-date as circumstances permitted. The Knights had especial success with a company of soldier performers in a burlesque entitled "A Bud on Leave."

Surprisingly large quantities of creature comforts were distributed at the Knights of Columbus clubs, and this volume of distribution increased as the weeks went by and the shipping office in New York received larger space from the carriers by order of the Government. At Coblenz the Knights of Columbus opened the largest doughnut bakery in the world. Two Knights of Columbus secretaries, Joseph Gramling of Toledo, Ohio, and W. M. Cavanaugh of Springfield, Ohio, were called the "doughnut kings" by the men of the Third Army. Beginning with a pot salvaged from a defeated German regiment, the Knights of Columbus doughnut makers commenced operations until, by the time Polch was reached, they were producing 4,000 doughnuts a day. In Coblenz, however, the services of several honest and, let us hope, repentant native women cooks were employed, and the Knights of Columbus established the unique record of producing 60,000 doughnuts a day.

For days preceding the movement of a division or regiment homewards, the Knights of Columbus doughnut bakery at Coblenz would cease exporting its output, accumulating mountains of doughnuts so that each man of the departing division

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

The Knights of Columbus Circus in the Champs de Mars, Paris

Typical K. of C. Club for the Army of Occupation in Germany

TAKE NOTICE
APRIL FIRST TO APRIL SIXTH
BE GIVEN OUT AS OUR ENTIRE OUTP
AMOUNTING TO 35000 WILL BE
DIVISION WHICH IS LEAVING
KNIGHTS OF COLUMBUS

The famous K. of C. doughnut bakery at Coblenz

The 165th (Old New York 69th) Regiment at the K. of C. Club, Remagen, Germany

Refreshment time at a K. of C. Rhineland Hut — "hot dogs" and ice cream and cocoa ad. lib.

or regiment could take at least ten doughnuts with him for consumption on the long and frequently delayed trip to the transports.

Although the Salvation Army had gained fame for its doughnuts, the Knights of Columbus can, in all modesty and without fear of contradiction, claim to have baked and distributed more doughnuts among the A. E. F. than all the other war relief agencies combined. If this smacks of boasting it must be emphasized that the doughnut was a symbol of the most cordial hospitality to the mind of the American fighting man. It effectually put the American welcome dish — pie — in the second place. In all their clubs in Germany the Knights staged what came to be known as a weekly or bi-weekly doughnut barrage, when doughnuts were served in copious quantities with chocolate, cocoa or coffee.

The doughnuts became, in a way, a badge of American *Kultur* in Germany. The German people, whatever faults they possess, need instruction from no other people in the matter of food management. They know how to utilize all foodstuffs, and to the utmost. But the American doughnut was a new creation for the Germans, who helped spread the fame of the Knights of Columbus doughnut bakery. To this day they are regarded as the most popular American delicacy, and those Germans who were fortunate enough to sample them — their appetites sharpened by national hunger — became apostles of the American doughnut in their native land.

It can be safely said that every man of the more than 500,000 at some time or other in the Army of Occupation enjoyed the hospitality of the Knights of Columbus. With the advent of Chairman Mulligan of the Committee on War Activities, accompanied by Overseas Commissioner Edward L. Hearn, and later with William P. Larkin, American Director of Overseas Work, service in Germany was regarded as of the most vital importance, and was maintained at the highest pitch. Commissioner Lawrence O. Murray permitted a generous flow of funds to keep the work at the maximum point of effectiveness in the Rhineland.

From Metz to Coblenz and beyond, the Knights maintained the flattering record with which they commenced operations in the Army of Occupation. The number of secretaries sent into that zone of operation was continually increased until troop movements from Germany rendered their services unnecessary. They then returned, many of them, on transports with the troops, serving them until they reached demobilization camps at home.

Until the very end, the Knights of Columbus service was energetic with the Army of Occupation. But this did not in any way detract from the service for the men who remained in France and the British Isles. In addition to intensifying their labors for the army in Germany, the Knights increased their effective work in Italy, their club next to the Minerva Hotel in Rome being the rendezvous for all American service men visiting the Eternal City. The Knights secured audiences with the Holy Father for the Americans, who appreciated this favor keenly. Hundreds of American soldiers, sailors and marines were thus enabled to receive Holy Communion in the Pope's private chapel, from the hand of the Pope himself. Personally conducted tours through the Eternal City were a feature of Knights of Columbus work for service men there.

Striking out towards Belgium the Knights secured the largest theatre in Antwerp which they turned into a club and entertainment house for the American service men visiting Belgium. In Rotterdam a club was also secured, and maintained, like the Antwerp club, while there was need for it. The service in Great Britain and Ireland was increased 200 per cent. in December, 1918, so large was the number of American troops passing through England. With four handsome clubs in London, two in Scotland, one in Southampton, one at Knotty Ash, near Liverpool, and one at Winchester, as well as a highly popular club in Dublin, Ireland, and a staff of fifty secretaries under the direction of Edgar A. Sharpe, Knights of Columbus Assistant Commissioner for Great Britain and Ireland, together with ample supplies from the United States, Knights of Columbus service became famous with all Americans sojourning in England, especially with our men in hospitals there. The hut service of the Canadian Knights of Columbus was also highly successful at camps where Canadian troops were located in England and Wales, and remarkably efficient in London, where the Knights were hosts in every sense of the word to Americans participating in the Victory Parade — General Pershing himself attending their fêtes at the Savoy Hotel.

Many of the prominent Catholics of England aided the Knights of Columbus in their work there. The impressive manner in which the Knights observed Memorial Day in Great Britain by placing wreaths on the graves of all Americans buried there, was favorably commented upon by the most prominent English newspapers. In fact, the general activities of the Knights of Columbus in Great Britain — including, in the last weeks, service rendered to homeward-bound American transports touching at British ports, and at ports where the Atlantic Fleet anchored (the work for the navy eliciting warm praise from Admiral Sims)— received, perhaps, more comment in the British press than anything Catholic had ever received before, excepting the much-discussed Eucharistic Congress of 1908. General Biddle, in command of American troops in Great Britain, expressed his thanks and admiration for the work of the Knights of Columbus for the men of his command.

Throughout France the work of the Knights of Columbus following the armistice became more arduous than ever. Especially was this observable in great encampments like those at Le Mans and Bordeaux; but the truth applied no less to the remoter places where small contingents of men were stationed, awaiting their call to entrain for home. With a slight relaxation in freight and gasolene regulations, the Knights were able to increase their shipments of creature comforts and athletic supplies to all the areas in France. Under the zone system established by the Chairman of the Committee on War Activities, the problem of distribution was rendered comparatively simple, and not one of the hundred odd clubs in France failed to receive its bi-weekly quota of sweets, tobacco, writing material, soap, towels, athletic goods, etc. The

Knights of Columbus minstrels toured France as they toured Germany, everywhere meeting with enthusiastic audiences. In addition to this the Knights secured the services of a talented female instrumental company for tours in Germany and France.

The work in France was never so successful and never so much needed as it was in the months immediately following the signing of the armistice. The Knights took special pains to enable the boys to communicate with their parents at home, issuing special cards known as " Safe and Sound " cards, which carried the message " I'm Safe and Sound," and were designed to relieve parental anxiety. Especially at Lourdes did the Knights render excellent service to the thousands of soldiers and sailors, Catholic and non-Catholic, visiting the shrine there.

Athletic events of importance were managed by the Knights in all large centers where American troops were encamped. Nothing was left undone to make the last weeks in France pleasant for the men of the A. E. F. The men taking courses at French universities received special remembrance from the Knights of Columbus, who even assisted in the conduct of their studies, a Knights of Columbus secretary aiding in the agricultural course at Beaune. There as at Grenoble, Bordeaux and other places where educational work was undertaken by Americans, the Knights were to the fore in all recreational work.

To every man embarking on a transport from France the Knights gave a parting gift in the shape of cigarettes and candy and useful little articles like handkerchiefs and shaving sets. These gifts from the American people through the Knights of Columbus had always been a feature of Knights of Columbus service; just as gifts of tobacco and fruit and sweets to the men when they returned home to American ports were features of Knights of Columbus work. But on the other side the War Department compelled the Knights of Columbus to enter a common gift scheme with the Y. M C. A. and the Jewish Welfare Board, and the spontaneity of the distribution was somewhat affected by rigid systematization — the men being given no option of asking the secretary for what they required.

With tireless industry — always, of course, relying on the sincerity and enthusiasm of the individual Knights of Columbus worker,— the Knights, up until the very last, kept in close contact with the American fighting men in France. In the hospitals they rendered service wherever they were permitted to do so, and it was not always permitted them. Among other achievements, they helped to make the Christmas of 1918 a most memorable one for hundreds of thousands of young Americans in France by the distribution of thousands of peace pipes, by extra supplies of chocolate and tobacco, and, at least in one section, by the distribution of plum pudding cooked by a noted expert chef.

One thing the Knights did for the men which they keenly appreciated was to supply limitless quantities of home periodicals. Secretary John C. Dawson of Laporte, Indiana, although neither an editor nor a printer, established the first newspaper to be printed actually under fire — at Baccarat — for the soldiers. It was a small, single-sheet paper, but its news was really news — otherwise why should a French censor have shut off the water from the ancient windmill which supplied the power to operate the even more ancient press on which it was printed. But Secretary Dawson had discovered a broad avenue of service. The Overseas Commissioner congratulated him on his enterprise, and thenceforth newspapers formed a regular portion of the Knights' comfort rations for the men.

Whatever may have been written or said in official circles of the delay experienced by the Knights of Columbus in beginning service overseas, the crucial period following the armistice found them active to an extent surprisingly out of proportion to their numbers. Thousands of officers and men have left France grateful to them — thousands who, had it not been for the Knights of Columbus method of attending to the out-of-way places, would have left France without knowing from any personal experience that there had been regularly recognized agencies of war relief work stationed in France for their benefit, and supported by the American public to achieve that benefit.

CHAPTER XXIV

ENDING THE WAR WORK

BY the late Spring of 1919 it became evident that the War Department had determined to return the men of the A. E. F. as quickly as possible. The surprisingly high total of 300,000 per month was set as the desired rate, and in one month, July, 1919, this total was exceeded; but the average number of returning troops approximated 200,000 per month. It is difficult to comprehend the immensity of this task, the smooth accomplishment of which was not even surpassed by the dispatching of over two million troops to Europe. The going and coming of the American Expeditionary Forces to and from British and French ports, constitutes the most marvelous feat of the war, when the great distance and dangers are considered. The British Expeditionary Forces to France had only to cross a narrow channel, but the American and Canadians were forced to bridge the Atlantic. Not even the heroic retirement of the British forces from the Dardanelles excels in brilliance of execution the record of the trans-oceanic movements of the American armies, the entire work having been conceived and directed by Admiral William S. Benson.

Early in the year the Knights of Columbus overseas executives had so reorganized the Order's work that they were able to carry out their intensive program of activities not only for the Army of Occupation, but for the hundreds of thousands of troops in embarkation areas, awaiting returning transports. France, Germany, Belgium and the British Isles were divided into nine zones, a supervisor being appointed for each zone, having under him a corps of secretaries varying in number from sixty to one hundred and twenty. The Knights continued to send over secretaries in substantial numbers. The scope of the work demanded recruits, and besides, secretaries who had seen long service (the minimum period of service being specified by contract at six months), were returning, many of them with the divisions to which they had been attached at the front and of which they had become accepted members. An instance of the affection with which the Knights of Columbus were regarded by the men among whom and for whom they worked is the fact that Martin V. Merle of San Francisco was the only war relief worker wearing the chevron of the aviation service, the Fifth Aero Squadron having conferred this honor.

Added to the necessity of replacing veterans in the service whose ill-health or private affairs warranted their return to the United States, there was the important consideration that scores of men who, for some reason, were delayed from sailing overseas previous to the signing of the armistice, had made sacrifices to put themselves in readiness for overseas service, often having resigned from their livelihoods and disposed of their family affairs so as to permit their absence abroad for some months. It was only fair that they should be given an opportunity to serve. The Knights found themselves amply supplied with human material. Out of 7,100 applicants for overseas service, 1,100 were accepted and assigned. This proves careful selection as well as patriotic eagerness to serve on the part of the constituency to which the Knights appealed for recruits. The standard of qualification was, up to the last, rigid. No man or woman could go abroad without a passport. The Military Intelligence Bureau functioned with consistent discretion up to the end, and it speaks well for the character of those applying for service with the Knights of Columbus, that out of the hundreds of applicants only one was definitely rejected by the Government.

And here a tribute is due to the officials of the British Government in the United States for their unfailing courtesy to the Knights of Columbus, an organization whose members, while thoroughly American, were known to be, for the most part, warmly in sympathy with what is popularly known as the Irish cause, a cause usually out of harmony with British official thought. Observers in France in those first weeks following the cessation of hostilities were aware of the degeneracy of morale, which grew rapidly infectious and threatened even the war relief agencies. Prompt and vigorous action on the part of the Knights of Columbus executives — the speedy and accurate planning of ambitious activities and the assignment of every worker to the task for which he was best qualified — saved the day and brought the overseas work up to a successful climax followed by a gradual dénouement which provided efficient service for every unit of the army until the last men left France.

The Knights had struck the right note from the beginning of the intensive work following the end of fighting. This note was not new; it had been their peculiar note from the very first; but in the clatter and din of the fighting it had been lost. It was the simple and cordial note of generosity, of " free giving." Attempts had been made by the Commission on Training Camp Activities to restrict the giving away of creature comforts to any but the men actually at the front or in what were termed battle zones. The Knights had given indiscriminately, to any men who needed their gifts, whether they were at the front or tucked away in a hospital bed back home. Some attempt — it must be confessed that it was not remittent — was made to conform to the will of the Commission; but the Knights found it difficult to restrain their secretaries from adopting a cheery and generous attitude towards the boys. They could not speedily convert big-hearted Americans into stern-visaged tally-keepers of sticks of chocolate. There were, it is true, rather humorous attempts at concealment of their generosity, some of the secretaries visiting hospitals and distributing large amounts of material and promptly forgetting their deeds; but over-much open-handedness became the rule, and other organizations, seeing that the Knights were incorrigible givers, formed the habit themselves.

The position of the soldiers towards the policy of the Knights was defined beyond doubt at a great meeting held in Paris when the celebrated " ten per cent restriction for ' free gifts ' " was being discussed in the United States. Chairman Mulligan addressed the gathering of soldiers, sprinkled with sailors and marines, and received an emphatic and unanimous " Yes " when he asked the men if they desired the Knights to continue the policy they had followed from the outset.

The Knights maintained this policy to the end. Every ship leaving the United States for Europe carried supplies of creature comforts. So large were these consignments that when the Government restricted shipping space for relief agencies, the Knights planned to charter a vessel to assure themselves of adequate supplies for their overseas clubs and huts. This could not be done, so they were forced to be contented with as much space as the Government could possibly allot them. With the zoning of areas of activity overseas, the distribution of the constant stream of supplies became simplified. Instead of converging on the Paris warehouse, supplies were routed by a zone-director from the port of entry to the region where they were most needed. This obviated congestion in Paris and increased the rapidity of distribution. The commissioners in Paris had no more vexing problem than the satisfaction of secretaries in remote parts of France and Germany who found themselves running short of supplies. So inherent was the desire to be useful that the average secretary thought himself a mere supernumerary unless he was able to make a daily distribution of creature comforts to the boys of his regiment or battalion.

The highest grade of executive ability was necessary to keep over one thousand men constantly engaged and tons of material, composed of innumerable small items, in hourly circulation. At headquarters, where Commissioner Hearn exercised supreme management of men and material and Commissioner Murray supervised the extensive and intensive details of management, a surprisingly efficient staff was trained by the unremitting pressure of hard work. Mr. Andrew McSwigan, a Past State Deputy of Pennsylvania, Victor J. Kelly of Jersey City and men of equal substance, headed the different departments. It was a happy, hardworking family which achieved results without even pausing to realize their magnificence.

A similar organization was maintained in the United States, where Supreme Secretary McGinley was director of home activities. Men of proved ability were directors of activities in the different military departments. Daniel J. Sullivan of Fall River was director of the Eastern-Northeastern Department, William J. Moriarty of the Central-Southern Department, Michael J. O'Leary of the Southern Department and Albert G. Bagley of the Western Department. Their departments were subdivided and over each subdivision was a supervisor. Each supervisor had a number of general secretaries responsible to him for the good conduct of activities in each building or camp or city, and under the general secretaries the field secretaries worked.

This brief reference to the organization of executive power may appear reminiscent, but it is a fact that the working system of the Knights of Columbus underwent revision with every extension of the scope of work, and the process of extension was continuous. For instance, in the last four months of activity within the camps, the introduction and rapid growth of camp schools necessitated the quick formation of an educational administration.

There is no measuring the usefulness of the Knights of Columbus during those last months of service of hundreds of thousands of young men. The insistent note of the appeal uttered during the United War Fund Drive of November, 1918, that relief work was more needed than ever with the end of actual warfare, was but a faint foreshadowing of the need felt overseas. The Knights, reputed for their ingenuity in entertaining the men, found that ingenuity taxed to the uttermost. It was necessary to launch one enterprise after another. A mammoth minstrel show, which toured France and Germany, was one item; monster athletic events, such as the St. Nazaire aquatic sports, the Army of Occupation boxing carnivals and the Cochem to Coblenz and Château Thierry to Paris marathons, were other events of note; but perhaps the *pièce de résistance* of Knights of Columbus activity during the seemingly interminable period of waiting for tens of thousands of young Americans overseas, was the introduction of a genuine circus and fair. This circus, made up of French equestrians, acrobats and clowns, performed before more than half a million men, from Bordeaux to Coblenz. With it went all the customary side-shows and the familiar American peanuts and popcorn. The great democracy of the army on pleasure bent was illustrated at the attendance; high officers and privates sitting side by side with their feet in the sawdust, munching peanuts and applauding vociferously the various acts which the Knights had assembled from every available source.

Not content with this remarkable effort, the Knights gained fresh laurels by introducing to the A. E. F. the " Coney Island " entertainment, a fair made up of scores of sideshows. This fair, first opened at Le Mans, proved so surprisingly successful that it was actually compelled to suspend operations because the prizes given in the various contests, such as hurling baseballs at effigies of the Kaiser and his more distinguished generals, were rapidly exhausted, and the Knights wisely knew that the zest of the entertainment was the competition of the doughboys to gain the prizes.

The fair was a strange medley of old and new means of diversion. Ancient roundabouts played music popular, perhaps, during the Reign of Terror; the internal evidence warrants the supposition. There were slides and bumping courts and pink lemonade tanks. The entire scene of the fair, with throngs of soldiers lining up before the different booths to go through a parody of admission where everything was as free as the air, had the strange effect of a typical American county fair Gallicized in spots, for the *Marseillaise* was the dominant screech of all the unharmonious calliopes. Many of the Knights' veteran secretaries sought eagerly to work at the fair; it was excellent fun, provoking an orgy of boyhood memories. And to the soldiers there came a touch of infant dreams, those early dreams where the young and lusty dreamer walks through fairyland, stuffing himself without ache or weariness on peanuts, popcorn and assorted candies and colored liquids. Here the dream was realized through the magic wand of the Knights of Columbus, with the added maturer charm of unlimited cigarettes; and, instead of the rather meretricious side shows attached to the average civilian fair, rings and mats where boxing and wrestling contests were continuous.

Le Mans was the waiting place for enough men to constitute an army corps, and nothing of less proportions than the Knights of Columbus carnival could have satisfied these men. When Commissioner Murray indicated to the commander that the fair was to be moved to another military area, the commander insisted that it stay in Le Mans for two weeks more. He described in glowing terms its merits as a source of pleasure for his men.

The fair was transported to Camp Pontanazen, near Brest. There, on the ground which a New York newspaper described in most emphatic language, as a " hell hole," the Knights built a pleasure resort that dispelled ennui from the lives of the waiting troops. No close tally was kept of the men who visited the fair in its various journeyings through the crowded American camps in France; but it is estimated that every one of the 1,000,000 men who were in France and occupied Germany in the early summer of 1919 was given an opportunity to enjoy the innovation. Some of the soldiers who had, in civilian life, been employed as "barkers" at fairs back home, volunteered for similar service with the Knights of Columbus. After due arrangement with their commanders, they were accepted, their energy adding a decided fillip to the general pleasure provided by the fair.

The headquarters of the Knights of Columbus in Paris was besieged with service men, eager to join the Knights in their work. All told, some fifty of the men were accepted, the Knights obtaining their release from the army. These men proved especially useful, as they not only understood the soldier's requirements, but had experienced them. There were some, it is said, who sought service with the Knights because they sought above all things to be released from the army or navy. They gained little but longer working hours by the change, if this was the sort of change they desired, for the Knights put every man's stamina to the test in the unremitting effort they made to keep the boys amused during the dull weeks that would inevitably have been theirs without constant attention from the welfare agencies.

Religious work was also increased. One of the most remarkable sights witnessed by members of the Army of Occupation was the following of the Way of the Cross on the banks of the

Rhine, near Cochem in Holy Week, 1919, and the veneration of the relics of the True Cross at the Cathedral of Notre-Dame de Paris on Good Friday, 1919, when Cardinal Amette presided, was really the religious event of events for the A. E. F., as Protestants joined with Catholics in this tribute of thanksgiving. Even so late as All Souls' Day, 1919, the Knights of Columbus were conducting magnificent religious ceremonies, Masses being celebrated wherever American troops were stationed, for the repose of the souls of those who fell during the war. The Knights seized upon every holy day of obligation and made it the occasion for religious observance on a large and attractive scale; the peculiar pomp with which such special religious occasions are celebrated in France gave Catholics and non-Catholics an insight into the deep hold the Faith has on the people of France, and helped to explain more than anything else the bravery and sturdiness of the French people.

The change that had come over France and the posture and functions of the A. E. F. was nowhere better illustrated than in the small, aristocratic city of Beaune. Here, in the Spring of 1919, the tiled roofs peeped out through the fresh lilacs to scent the new air of peace and to find that Beaune had become the seat of a flourishing university — the far-famed khaki university of the A. E. F. Between ten and twelve thousand young soldiers attended this university, the Knights of Columbus contributing two professors, Rev. Father Langlord, who taught French, and Secretary Alfred Ryan, who was a professor in the agricultural department. A rich variety of machinery brought over to France by the United States army to serve war purposes was ingeniously employed as a means of instruction in various applied sciences. The university was a flourishing institution, patronized by as zealous students of learning as could be found anywhere, for no wasters or dilettanti were tolerated, Colonel Ira Reeves, the commander, and his staff being hard-hearted army men who required an account of every hour a man invested in the university. Mr. John McArdle of Pittsburgh was in charge of the Knights of Columbus club, and with able assistants he ministered to the recreational needs of the thousands of young men who made up the student body of the most remarkable institution of learning that Europe has ever known since the days of the Peripatetics. At Grenoble and other places where the men of the army continued their schooling, relinquished to take up arms, the Knights supplied the old-fashioned "tuck-shop" of old schooldays, with liberal-hearted genii presiding over the freely distributed stock.

Gradually the extension of activity was reduced, although its intensity was proportionately maintained to the very end. In the British Isles the first marked falling-off was experienced. It must be admitted that, previous to the signing of the armistice, the Knights of Columbus had been practically marking time in Great Britain. They had concentrated their energies on the men in France, the men about to enter battle. Sufficient activity had been maintained in England from the late summer of 1917, when Lieutenant Duggan of New Zealand had taken charge of a Knights of Columbus club-house in London, to keep the American service men in England in touch with the Knights. Mr. Edgar A. Sharp of Patchogue, L. I., who had been one of the first Knights of Columbus secretaries to arrive in France, had consolidated the outposts of activity established by Dr. Buckley and Mr. McGraw during their tour of the British Isles. But it had been difficult to supply Mr. Sharp, who was subsequently raised to the rank of Assistant Commissioner for the British Isles, with necessary help, as every available man had a hard job cut out for him with the forces in France.

In December, 1918, however, Chairman Mulligan, on his visit to London, retained in England a party of forty secretaries who had arrived there on their way to France. These men were distributed through the British Isles. A large club was opened in London, two in Scotland, and at Knotty Ash, England, the only brick hut built by the Knights overseas was made a flourishing center. At Winchester, where the greatest American encampment in England was maintained, the Knights increased the personnel they had had operating there for several months, with a tent as headquarters. A club was opened in Dublin early in

1919 for the convenience of the thousands of American service men visiting Ireland. The Irish people welcomed the first official entry of the Knights of Columbus, of whom they had read much in the newspapers reaching them from America. So enthusiastic were they that they insisted on partly furnishing the club, many individuals, rich and poor, contributing different items of equipment.

With a corps of fifty men, Commissioner Sharp was enabled to reproduce on a small but quite adequate scale in the British Isles the generous entertainment provided for the men in France and Germany. Catholic residents of London and other cities took an active interest in the work, and the Catholic women were particularly eager to serve. His Eminence Cardinal Bourne, who had been the first to welcome the Knights of Columbus to England, gave them every assistance in his power, granting them the magnificent Byzantine Cathedral of Westminster for their religious ceremonies. The Catenian Society, an organization of English Catholic business men, co-operated with the Knights, throwing open their club-rooms to American visitors. Indeed, the activities of the Knights so impressed them that they called a special meeting at which they presented a proposal to Chairman Mulligan for their affiliation with the order.

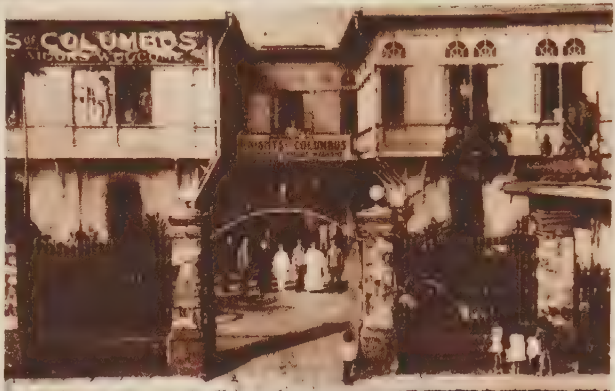
Conditions in London were very bad in the first months of 1919, and our American troops were besieged on all sides. Various denials of these conditions, which were at first described and truly described by the editor of a well-known American magazine, have been published; but eyewitnesses have corroborated the charges that police control of vicious women was woefully inadequate in the British capital. There was also the element of readily acquired intoxicants. So that the Knights, while not inaugurating any officious moral crusade, yet gave to their work added energy because of their recognition of the very real temptations abounding in London. Providing good, clean sleeping quarters free of charge for hundreds of boys who were permitted to visit London, which was declared for some time to be out of bounds, and introducing all manner of typically American entertainments, they contributed substantially to the splendid work of the other war relief organizations in keeping the Americans diverted in their strange and dangerous surroundings.

No better work was done by the Knights of Columbus anywhere, save at the front, than during the period of the official visit of General Pershing to London. The Knights scoured the British metropolis for decent lodgings to which they could recommend the hundreds of visiting American service men. In addition to that, they paid the bills for these lodgings, and managed a continuous series of sight-seeing jaunts and evening entertainments for the men previous to and following the great London Victory parade. The climax of this entertainment was a magnificent supper and dance at the Savoy Hotel, at which General Pershing was the guest of honor. It was on this occasion that the American Commander-in-Chief, democratically dancing with the partners of the doughboys, requested that popular American airs be played. Enterprising newspaper reporters seized upon this incident and cabled reports to the United States that the General was a devotee of "jazz"; certainly the Knights of Columbus demonstrated that the General was an expert dancer.

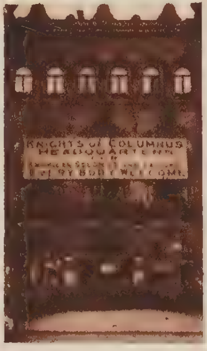
Following this brilliant function the Knights in London showed their regard for the men of the navy by giving a dinner to Rear Admiral Henry Knapper. Men of the navy, from high officers to plain "gobs," described the event as the most memorable they had attended during their long patrol in European waters.

In England the idea originated with the Knights of Columbus to decorate the graves of American service men buried there. This ceremony was appropriately carried out in all American cemeteries on Memorial Day, 1919. In France and Germany the Knights, so far as it was physically possible, performed the same ceremony. On each wreath placed on a grave was a little card with the inscription: "From a brave man's parents through the Knights of Columbus." In this connection another worthy activity of the Knights in their last weeks abroad must be mentioned. Hundreds of American families denied the privilege of a visit to Europe were eager for some memorial, however small,

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

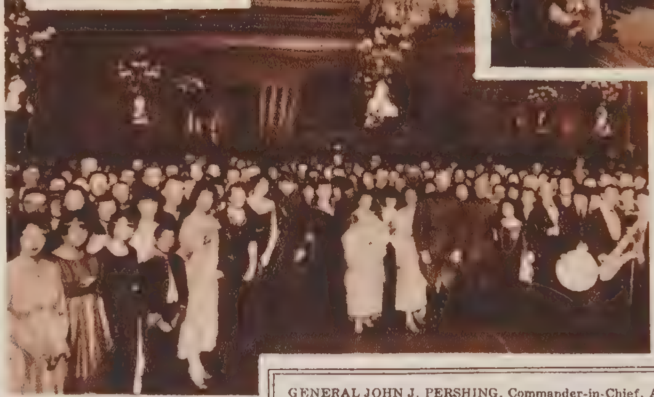


Knights of Columbus Hut
Manila. P. I.



On the Fourth of July, 1919
Brussels, Belgium

A Knights of Columbus celebration at the home of Christopher Columbus, Genoa, Italy, May, 1919



GENERAL JOHN J. PERSHING, Commander-in-Chief, A. E. F., a guest with hundreds of doughboys at K. of C. Victory Ball, Savoy Hotel, London, 1919, standing beside K. of C. Assistant Commissioner EDGAR A. SHARP of their boys buried abroad. Knights of Columbus secretaries endeavored to procure such memorial in the form of photographs of the graves of the soldiers. Hundreds of these photographs were taken and sent to the United States; but the work gradually developed to such large proportions that the Government assumed it.

While there were men in hospitals in England the Knights of Columbus had secretaries to visit them. The British people were especially kind to wounded Americans. It is true that there was some ill-feeling between American and British soldiers in neighboring camps throughout the British Isles; but the friends of our soldiers could not have been more eager than the British civilians to render them aid when they were wounded. The Knights of Columbus conducted scores of parties of wounded men to the country residences of wealthy English families, where the boys were made to feel thoroughly at home. In fact, if there was any such thing as a degree of good fortune in being wounded, the Americans who were sent to English hospitals were certainly more fortunate than their comrades who underwent cure and convalescence elsewhere.

The trait that had distinguished the Knights in France and Germany could also be predicated of their work in the British Isles; they reached the most unexpected places. Did an American naval vessel pause at the Orkneys or even at the Hebrides, some representative of the Knights would quickly appear on the scene with the ever popular cigarettes, candy and athletic supplies. The Knights missed no opportunity to serve. They were at all the ports of debarkation, and the staid London newspapers began to refer to them, rather humorously, as American hustlers. Both Admiral Sims, who commanded our naval forces in Europe, and General Biddle, who commanded our troops in the British Isles, expressed their warm appreciation of the work the Knights did for the men of their respective commands.

By the end of June, 1919, the number of American troops in England had dwindled from the 50,000 or more there in January to visitors on leave from the continent and to some hundreds of hospital cases. One by one Commissioner Sharp commenced closing out the clubs, maintaining the London headquarters to the last. It served as an information bureau and general rendezvous for our men in England, and required, like the Paris office, a small force to handle the single item of mail received there for men who gave the Knights of Columbus as their address to correspondents.

The club in Rome closed in June, also the club in Genoa. Late entry into Italy had prevented the Knights from operating on a large scale, yet they had been able to reach every American boy on duty there. The club in Rome had been particularly serviceable, and the secretaries stationed there, having familiarized themselves with the ancient city, were able to serve as guides to large parties of soldiers and sailors. The impression created by the club was of such a nature that residents of the city, native as well as American, urged the Knights of Columbus commissioners in Paris to do their utmost to make the club a permanent Columbian institution.

The Knights were naturally attracted to Genoa, the birthplace of Christopher Columbus. Hundreds of our service men made a pilgrimage to the city, surprised to find themselves entertained there by men of the Order whose name was associated with the Discoverer in their memories of the homeland. An especially touching incident, fancifully significant, was the ceremony conducted by the Knights of Columbus on Memorial Day at the home of Christopher Columbus, in the yard of which two American sailors were buried.

By July the number of secretaries overseas had dropped to eight hundred, and as the weeks progressed this number was gradually reduced. If there had been difficulty in securing shipping space for the secretaries to go overseas, this difficulty was small compared with that of obtaining berths on steamers westbound. The transports and also the passenger vessels were filled with soldiers; here and there space could be found for war relief workers, but usually they were forced to crowd themselves into the few passenger ships available. Many of them who had faced bullets and poison gas at the front have declared that their worst suffering was on the voyage home, after weary waiting at Marseilles, Bordeaux or some other port, in ships rat-infested, poorly stocked with food and dangerously overcrowded. But the eagerness of all Americans in Europe to get back to America almost reached the height of panic; they paid high fares and tolerated conditions sometimes worse than ancient steerage accommodation, to reach the blessed country they had left.

Returning home, the Knights of Columbus secretaries gave the same service to the troops in transit that they had given on the way to Europe. At each port secretaries were given large packages of creature comforts to be distributed to the men. This altogether apart from the regular transport service, where the Knights maintained one or more secretaries on each transport and provisions and equipment to entertain the healthy and comfort the sick soldiers homeward bound. The eagerness of the doughboy to escape the ship's fare on the passenger boats, resulted in a thriving system of petty graft for stewards and other minor officers of the ships, who supplied the men, at a substantial price, with dainties purloined from the saloon larders. Knights of Columbus secretaries aboard the ships came to the men's relief by purchasing what extra comforts they could obtain aboard, after their own stocks were exhausted. The Knights were intelligently sympathetic with the sick men on board, not, as one skipper expressed it, " loading their stomachs with pernicious trifles," but giving them such necessary things as fruit-drinks, chewing gum and plenty of reading matter. Much of the last-named was obtained through the courtesy of the American Library Association. Religious services were always performed on the transports and passenger ships by Knights of Columbus chaplains included in the passenger-lists. In a very practical way the Knights proved their catholicity with a small " c " by providing the means for the celebration of Mass in every conceivable place and under whatever conditions the American soldier might find himself — in remote places at home, such as Alaska, in parts of England and Scotland that had not been the scene of a Catholic service since pre-Reformation days, at the battle-torn front and on the high seas.

In midsummer, 1919, it became certain that the A. E. F. would be withdrawn completely from France and Germany by the late autumn. Of course, a small force, estimated at between six and eight thousand troops, was to be left as a police guard along the Rhine, and there were various bodies of men scattered through France.

No sudden withdrawal was ever contemplated by the Knights of Columbus. Their executives overseas directed the work with consistent energy, leaving those at home to execute all necessary diplomatic parleys with the War Department, which displayed an increasing desire to assume control of the civilian organizations' duties and machinery. The Knights had not entered Belgium until the summer of 1919, excepting for the divisional and regimental secretaries who followed troops through that country on the march into Germany. At Antwerp the Knights maintained their club and recreational hall in the Théâtre de Variétés in full swing until the last American left Belgium. Cardinal Mercier himself pontificated at the Memorial Day High Mass celebrated in the Cathedral at Brussels, delivering a message of thanksgiving to the American people, represented by the Knights of Columbus secretaries and thousands of American soldiers present at the service. In Antwerp the Knights made the celebration of July Fourth a famous event throughout Belgium, holding a great parade after a Solemn High Mass. The Honorable Brand Whitlock, American Minister to Belgium, participated in the celebration, delivering a patriotic address to hundreds of American and Belgian soldiers from the balcony of the Knights of Columbus club.

With the best intentions of following the current of events, which prompted them to cease gradually their activities, the Knights found their reputation for effective work a hindrance to rapid withdrawal. When the armies of the new Republic of Poland were compelled to take the field against the encroaching Bolshevist forces, Prime Minister Ignace Paderewski requested Chairman Mulligan of the Knights of Columbus war activities committee to send relief to the Polish-American troops from Paris. Some twenty thousand American Poles were enlisted in the armies of the Republic. An advance party of Knights of Columbus secretaries went into Poland, but they returned within a month to report that, as it was impossible to select the American soldiers in the Polish army from the native Polish soldiers in order to render them service, it would be better not to attempt the task, as it would most probably result in the expenditure of funds for some other purpose than that for which they were subscribed by the American public. The Knights did, however, fully equip a party of one hundred Americans who resigned from the United States Air Service to volunteer for service with the Polish Army. Secretaries and large quantities of supplies were also attached to the American force of five thousand men sent into Silesia for police work in connection with the elections held there, and aerial transit established between Paris and Warsaw.

In this connection it must be emphasized that the Knights of Columbus, although always besought and strongly inclined to aid the stricken people of France and Belgium, had early decided that despite the need of those who appealed to them, the purpose of the funds entrusted to them was solely the relief of American service men and to this purpose the Knights have strictly adhered in the administration of their funds.

The initiation and development of Knights of Columbus work-with the American forces in Siberia was distinctly fortuitous. The number of our troops in Siberia had been (for various reasons, some of which were, perhaps, not unconnected with the practical evidences of displeasure shown by American soldiers detained for duty in European Russia), strictly guarded as a secret by the War Department. Mr. Garry McGarry, a young actor of considerable talent and energy, requested the Knights of Columbus War Activities Committee to send him to the Far East, to Honolulu and other points where American garrisons were stationed. The committee was not enthusiastic over the project, but, sensing the possibilities of rendering service to men who needed it, Mr. McGarry was dispatched as a courier for the Knights of Columbus to the Philippines. There he produced several successful theatrical entertainments under the auspices of the Knights of Columbus, His Grace the Archbishop of Manila and other prominent Catholics congratulating him on his achievement.

Later he went to Vladivostok, and discovered in that port that some six thousand American troops stationed along the Trans-Siberian railroad were woefully without means of recreation. This fact, cabled to the committee, brought instant response. Six Knights of Columbus secretaries were promptly sent to Siberia, and as quickly as space could be secured, large shipments of the famous Knights of Columbus creature comforts, with athletic equipment and cinema and theatrical supplies, were sent forward. With characteristic thoroughness the Knights, in November, 1919, sent a Christmas ship to Vladivostok,— the " Mercia," laden with all manner of good things for distribution among the troops there. Later, Mr. William F. Fox of Indianapolis, a member of the Board of Directors, and associate, for more than a year, of Mr. William P. Larkin, Overseas Director, went to Siberia as Knights of Columbus commissioner, Mr. McGarry having been promoted to the rank of supervisor. Plans were formulated and put into effect to give adequate service to the American troops at Vladivostok and other Siberian towns, up to the last minute of their presence there.

At a geographical extreme, the Isthmus of Panama, the Knights increased their activities for the troops garrisoned there to protect the canal. Mr. James M. Mead of Boston, following a visit of Supreme Knight Carmody to Panama, was sent there in May, 1919. He secured two buildings, one in Panama and the other in Colon, and ten secretaries were sent down to serve the four thousand men on the Isthmus.

Dr. E. W. Buckley, Supreme Physician, and Deputy Supreme Knight Carmody visited Alaska in August, 1919, to review the Order's activities in military outposts there. They found that five buildings were being operated by the Knights. The Rt. Rev. Joseph Crimont, Vicar Apostolic, gave assistance to the Knights in their work, a hut being erected on missionary territory at Fort Gibbon. The members of the Juneau Council of the Knights of Columbus displayed praiseworthy eagerness to serve the soldiers throughout the war; one of their regular functions being the entertainment of the service men in their part of Alaska.

In all parts of our far-flung American domains the Knights found scope for their service. In Honolulu, Hawaii, Department Director Bagley established a club in 1919 on the grounds of the Cathedral, the Rt. Rev. L. H. Boeynaems, Vicar Apostolic, having generously welcomed the Knights. This rounded out the Knights' service under the American flag, providing havens for our service men wherever duty called them and consummated, in the short space of two years, the extension of the Order's relief work to every locality of the United States military organization.

The War Department, from the beginning of salvage work, required the privilege of supervision, which was readily granted. In Alaska the Government had no use for the Knights of Columbus huts, hence their application to other creditable employment. In France and Germany and England, the disposition of most of the Knights of Columbus buildings was effected by the expiration of leases. In Germany, where eighty-two clubs were operated, the chief problem was to profitably dispose of the equipment. This was easily done, as the Germans were greatly in need of many things introduced by the Knights into their buildings. The same disposition was made in France and England, the funds realized going to the Knights of Columbus War Fund to finance its reconstruction work for demobilized men.

One of the keenest regrets the Knights experienced abroad was the dismantling of their famous doughnut bakery in Coblenz. This bakery attained such importance in the Army of Occupation that a special history was written by Knights of Columbus secretaries concerning its origin and development. Besides the doughnuts, tens of thousands of pies were baked there. Commissioner Hearn dismantled the kitchen in September, 1919, after the First Division had left Germany. He left one of the huge ovens intact and arrangements were made to provide sufficient material to keep the Americans remaining in Coblenz and the vicinity well supplied with the tasteful reminders of home-cooking. With the disposal of the doughnut-baking machinery, there went also the dozens of freezers in which the Knights had manufactured American ice-cream through the zealous labors of secretaries who were experienced confectioners.

Messrs. Hearn, Murray and Mulligan decided towards the end of July, 1919, that a force of about 100 secretaries would suffice for the winding-up of business abroad. Accordingly, the men were sent home in large numbers, one ship, the "Aquitania," bringing 220 secretaries to New York on a single trip. As might be expected, many of the last to return were men who had gone overseas early in 1918, at the beginning of extensive activity with the A. E. F. By the end of October all but 150 of the secretaries had returned or were on the way home. The War Activities Committee, immersed in the carrying out of its reconstruction program, yet decided to work overseas until there was absolutely no need for further effort. Invariably the Knights of Columbus hut or club was the last to close in each little town of France where American troops had been quartered, and the Knights of Columbus secretary left, and then reluctantly, when all that remained of the A. E. F. in his district was the memory of their recent presence.

Numerous touching scenes are described by the secretaries. When they went to bid farewell to the *curé* or the mayor of a town or village French courtesy always made the occasion one for an impressive little ceremony. A toast was drunk and the inevitable and charming farewell oration was made. The Knights left no place, however obscure, without hearing some wistful expression from the leading citizens that they should leave in France some form of organization similar to the Knights of Columbus. The *curés* generally expressed their surprise at the large attendance at religious ceremonies held under the auspices of the Knights of Columbus, and the secretaries were amused at the fanciful ideas the native population held concerning the enormus wealth of the Knights of Columbus, when they saw the frequent distribution of all sorts of good things free to the American soldiers.

Yet when, to all intents, their work with the A. E. F. had ceased, the Knights of Columbus found themselves energetically engaged in aiding the members of that glorious army to complete their relations with the War Department, and this by two effective means of activity. The War Risk Insurance Bureau of the Federal Government discovered amid the hustle and bustle of demobilization, that scant interest was shown by service men in the insurance they held with the Government. Policies were allowed to lapse by the thousands. The Bureau called upon the Knights to give aid. Every Knights of Columbus worker became an advertising factor for the Government, and their contact with the service men was so well established that their influence resulted in the maintenance of hundreds of policies that might otherwise have lapsed.

Rapid demobilization of the A. E. F. had more than one interesting effect. Many thousands of service men lost their baggage, which contained precious personal belongings and souvenirs of their adventures abroad. At the port of embarkation in Hoboken more than 150,000 pieces of unclaimed baggage were stored. A Knights of Columbus secretary, with the uncanny predilection for hard work in strange places that was characteristic of his kind, visited the Hoboken docks one day to find a piece of baggage the identity of which had been given to him by a soldier returning on a transport. He found the piece, a blanket roll, and initiated a new activity for the Knights of Columbus. A squad of secretaries were detailed to the pier at Hoboken. Hundreds of letters from all parts of the country poured into Knights of Columbus headquarters in New York. The Knights were able to locate every piece of baggage applied for. The baggage was kept in the most democratic condition, the trunk of a major-general rubbing sides with the roll of a buck private. Lieutenant-General Robert L. Bullard, one of the highest officers in the army, famous for his order of "No retreat" during the German onslaught against the Allied lines in July, 1918, sent a request to the Knights for his trunk, stating that the Army authorities had reported in a letter, received on the day of his application to the Knights, that the trunk was in Brest. The day following the Knights found the General's trunk in Hoboken and forwarded it to him. The prompt service given to the general was also given to lesser officers and privates.

The Knights attended to requests in the order of receipt, and their headquarters became the object of a pilgrimage of hundreds of ex-army men in civilian clothes, former colonels and majors and captains rubbing shoulders with former sergeants and corporals and privates — all eager to recover personal treasure in trunks and rolls. One officer's trunk was identified by $1,000 in currency hidden in clothing. With clues so scanty that they might have been rejected as hopeless by an experienced detective, the Knights set to work sorting the immense ledges of baggage at Hoboken. Each day found four or five hundred inquirers satisfield. In all 75,000 pieces were found. With this activity and the continued reception of the last returning troops and the continued entertainment of men in hospitals, the Knights of Columbus, despite the fact that they withdrew all but general secretaries from the camps on November 1st, in compliance with the War Department's order, were truly the last in the field working for the welfare of the service men. Even so late as the middle of November the Knights discovered a company of lost-record men (men whose records of service had been lost and who, therefore, could not be discharged until the records were found), at Montauk Point, Long Island, and immediately made arrangements to provide recreation for these men, who were practically prisoners through no fault of their own— simply through the rigidity of the enlistment laws.

It can hardly be written that the Knights concluded their welfare work, for their reconstruction program calls for a term of years for its fulfilment. But in officially severing their connection with the Army camps they did so with the plainly expressed desire, on their part and on the part of the men they served, to continue their work. Unquestionably the Knights will aid always, so far as they can, the men demobilized from the army and navy and the men who continue to serve; the form and extent of their aid will be determined by circumstances.

The Committee on War Activities besides giving tangible recognition to those secretaries who had served faithfully and had been honorably discharged presented each with a certificate and a medal, and aided them practically in demobilization by giving them the advantages of the Knights of Columbus employment bureaus. This demobilization involved the return to ordinary business and industrial pursuits of over four thousand men, trained by actual experience in a form of work immensely valuable to the nation. This splendid aggregation of workers served to demonstrate that Catholics could muster the largest denominational army of relief workers yet seen in this country.

Long before demobilization commenced the Knights instituted two services for the soldiers that were, without any doubt, among the most useful in their admirable variety of aids. The Lost Soldier Bureau, formed in the summer of 1918 and designed to supplement the activities of the Government's military personnel department and of the Red Cross, was instrumental in finding more than seven thousand soldiers of whom record had been lost by their parents and other relations at home, often through the soldier's neglect to observe the touching advice "Write Home to Your Mother," found prominently placarded in all Knights of Columbus huts.

A touching incident illustrating this service was the discovery, by the Knights, of the son of a German woman of Hamburg,—

the boy being found — a private in an American infantry regiment in a Georgia camp. Numerous instances were also recorded of men whom the War Department had reported dead, but who were found by the Knights to be very much alive.

The work of locating the graves of American soldiers in France and the British Isles was undertaken by the Knights in the early summer of 1919. Not only did the Knights search the military cemeteries to find the last resting places of hundreds of men of whom all official record had been lost, but, when found, they photographed these graves and forwarded the photographs to the relatives of the men. By this means they furnished thousands of families with precious mementos of their heroic dead.

The very last activity initiated by the Knights overseas was the institution of a Guide Service for American parents visiting France to see the graves of their hero sons. Quietly put into effect, this service is the noblest conceived by this organization, so strikingly capable of understanding and satisfying the human needs of those who have suffered directly through the war.

Recognition of the service rendered by the Knights of Columbus has been accorded generously in a thousand-and-one different ways. The official testimonials to the value of that service, printed in the second volume of this book, are but a portion of the symposium of praise that might be gathered to fill an entire library. A concrete expression of the nation's esteem was given happily when the United States Shipping Board, on October 11th, 1919, launched the good ship "Casey," named in honor of the Knights of Columbus overseas workers. Miss Miriam Flaherty, daughter of Supreme Knight Flaherty, christened the vessel at Hog Island, and the press of the nation hailed the tribute as befitting the organization which had earned the highest honor possible among healthy young men — a nickname. Mr. James J. Montague, one of America's leading journalists, celebrated the launching in a poem printed in prominent newspapers throughout the country.

As a culmination of their work abroad the Knights undertook, at their Peace Convention in 1919, to erect a lasting memorial to the communion of democracy that achieved victory. Voting fifty thousand dollars for the erection in Metz of a statue of Lafayette, they gave substantial evidence of the drawing-together of the two great republics of the world which the war consummated and made permanent. No gift in better taste could possibly have been proposed for the Republic of France from the United States, and in making their gift the Knights gave expression to the sentiments of all Americans who realize that a common love for freedom animates France and America.

The statue itself, a reproduction of Mr. Paul W. Bartlett's famous equestrian Lafayette, presented to France some years ago by the school-children of the United States, will be an abiding memorial of American participation in the war. It will carry four bas-reliefs on its pediment showing President Woodrow Wilson in the act of declaring that Alsace-Lorraine must be restored to France; General John J. Pershing ejaculating "Lafayette, we are here," at the tomb of Lafayette in Paris; Marshal Ferdinand Foch announcing to the Supreme Officers of the Knights of Columbus in the early autumn of 1918 that the flag of victory would soon be flying over the fortress of Metz, and, finally, Christopher Columbus viewing from the deck of his flagship the dawn of the New World. Symbolic cartouches will be added to these bas-reliefs to perfect the statue's picturesque effectiveness.

A grand pilgrimage of Knights to Metz will be held for the unveiling of the statue on Lafayette Day, September 6th, 1920, when the French Government will extend its hospitality to the visitors and participate in a demonstration of Franco-American friendship. Opportunity will also be taken to visit Lourdes and Rome and the battle-areas where the Knights of Columbus served Americans under fire.

While but an incident in the recent history of this Order, the significance of the movement for erecting and fittingly celebrating the presentation of this statue of Lafayette to the city of Metz, which enthusiastically welcomed the project, will be felt through the years; the act is a promise of friendship for France securer, it may well be said, than a formal treaty, for it represents the admiration and brotherly love of millions of plain-thinking Americans. It completes the record of good will and generous deeds which the Knights have made for themselves and their country in Europe.

And to fill to overflowing the measure of their good deeds the Knights undertook to give their moral and practical support to two movements, one American, the other Belgian. In this country they have undertaken to aid in the erection of the national shrine of the Immaculate Conception on the grounds of the Catholic University at Washington, to which end they have devoted the columns of *The Columbiad;* and they have cordially responded to the appeal which His Eminence Cardinal Mercier, the heroic Primate of Belgium, made in his address to Supreme Knight Flaherty on the eve of the Cardinal's conclusion of his recent visit to the United States. Cardinal Mercier called upon the Knights to aid him in his immense task of reconstruction in his war-torn country. Amid the multiplicity of the appeals made to them for aid, appeals to which they responded from their private resources, the Knights received Cardinal Mercier's with the same cordial hospitality they had extended to him during his visit to the United States. "The first evidence of welcome I received on approaching your country," the Cardinal narrated to a large gathering in New York, "was chocolate, chewing-gum and cigarettes from the Knights of Columbus who came out in a tug to meet the transport on which I was a passenger." The Knights, throughout his visit, gave him many instances of their affection for him. His request for financial aid will be continuously placed before the membership of the Order until the Order is enabled to give, from its own resources, some substantial sum that will materially expedite the vital work His Eminence has under way in Belgium. Thus, while the Knights have not deemed it wise to leave in Europe the branches of their organization which European Catholics have so earnestly desired, they have designed to give Europe enduring testimonials of American esteem and brotherly love; they have so conducted themselves abroad that the Old World has learned, never to forget, the lesson that Columbus sought to teach — that the seed of the Faith, carried to and flourishing in the New World, will always be a source of comfort and nourishment to Christian Europe.

CHAPTER XXV

CANADIAN KNIGHTS' WAR WORK

THE conservatism of the Supreme Board of Directors of the Knights of Columbus, in consistently declining to extend the Order beyond the confines of the United States and its dependencies and the other countries of North America, has often baffled thinking men who see in the Knights of Columbus the logical answer to the question —Where can we find a Catholic society fitted by internal and external power to be an international bond among the Catholic laymen of the world, supplementing and explaining the great bond of the visible Church? From the time in the late '80s, when an English Catholic gentlemen asked the Knights of Columbus authorities if the Order could not be extended to the British Isles — the time when there was a divided opinion among the directors as to the advisability of extending the Order into Ireland — periodic requests have been made to the Supreme Board from all parts of the world for its extension.

Serious thought has always been given to these requests, but none have been granted, although, of late, the board has carefully considered the supplying of responsible bodies in various countries with the privileges of the ritual and plan of organization without the parental authority of the Order. The case of the war relief work of the Canadian Knights illustrates clearly one of the principal reasons why there has always been a decided hesitancy to plant the Order on other than American and immediately neighboring soil. In short, the Knights have strictly applied, as a brake on their own development, Washington's counsel to avoid entangling alliances.

When the European War broke out and Canada flung her weight into the balance against the German Empire, the United States remained neutral and the President of the United States urged all citizens of the Union to observe strict neutrality. The vast bulk of the membership of the Knights of Columbus was in the United States. Out of a total of about 350,000 members at that time the Dominion of Canada had some 19,000. On a basis of strictly numerical representation, the Canadian Knights would not have been entitled to a member on the Supreme Board. But the board is not constituted on the representative principle, although its membership is, so far as practicable, geographically distributed — but this distribution has more reference to qualitative than quantitative government. In the Supreme Council — the annually convened body — the Canadian Knights enjoyed full representation according to their numbers, although, of course, their delegates were, as they now are, a very small minority. The executive board being practically American, and operating an American corporation, the country's course in foreign relations was bound to be faithfully reflected in the Order's activities.

Questions have been asked concerning the inactivity of the Order, as a corporation, in the welfare of Canadian troops from the very outset of the war. But no action could possibly be taken to benefit the troops of any side of the conflict while the United States remained a neutral observer. The Supreme Board had no objections to interpose against the action of Canadian Knights, either individually or collectively, in their capacity as Canadian citizens loyal to the British crown. In fact, everything they did for their country, whether on active or home service, was warmly applauded as an exhibition of the patriotism which is one of the first principles of Columbianism. But it was not until the United States had entered the war that the Supreme Board could give its consent and moral support to the war relief work inaugurated by the Canadian Knights.

The rapidity with which the Canadians organized and launched their project, known as the Canadian Catholic Army Huts movement, has always been a surprising corroboration of the general readiness and ability of the Knights of Columbus everywhere to play their part in public and patriotic service. In the many months of the war before their hut movement assumed definite shape, the Canadian Knights had assisted their Dominion's fighting men in numerous ways through council units of men, with their women's auxiliaries. Council clubs had been thrown open to the soldiers and sailors, social affairs had been arranged for them. The Canadian councils did precisely as the American councils did when the United States entered the war — they served as community social centers for the service men and also as rallying points for all patriotic energies in support of the financial and other programs of the Canadian government.

Overseas the urgent need of facilities for religious practice among Canadian Catholic troops was manifest from the hour they arrived in England and France in large numbers. The Canadian government, like the British government, had been generous enough in the matter of assigning Catholic chaplains to regiments and divisions containing large numbers of Catholics; but there was no Catholic relief organization to provide for the Catholic men and to give them resting places in which they could be surrounded by Catholic atmosphere, for experience has demonstrated beyond doubt that Catholic men cannot be comfortable or derive spiritual benefit through media essentially non-Catholic. The point of view of the relations of God to man and man to God is very different.

It is undeniable that the Canadian Knights, in considering their project for the launching of a war relief fund, encountered far more difficulties in the actual collection of the fund (and, strangely enough, less impediments in its application) than their American brothers. The Catholic Army Hut project was successfully launched in 1917, contributions comparatively modest, resulting from campaigns carried on under the auspices of the Canadian Knights of Columbus, sufficing to finance the commencement of operations.

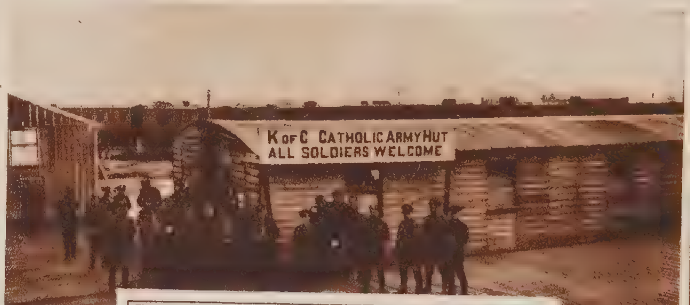
The movement did not grow to important dimensions until 1918. In the summer of 1918, the Supreme Board of Directors of the Knights of Columbus approved the formation by the Canadian Knights of a governing board for their army hut work. This was done, the personnel of this board consisting of the Canadian State Deputies. J. J. Leddy, State Deputy of Manitoba and Saskatchewan, became the chairman of this board of

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

J. J. LEDDY
Supreme Director, Canada

The Halifax Hut

COLONEL CLARENCE F. SMITH
Comptroller Catholic Army Huts



The Hut at Le Havre, France

The London, Ontario, Hut

The Quebec Hut

directors. Mr. Leddy proved able in the conduct of the work and was, at the Peace Convention of 1919, elected to the Supreme Board of Directors. The other members of the Canadian board were Lieutenant-Colonel Canon Sylvestre of Ottawa, Vice-Chairman; J. L. Murray, Renfrew, Ont., Secretary-Treasurer; Dr. W. P. Broderick, St. John, N. B.; the Honorable George P. Boivin, K. C., M. P., Granby, Que.; L. A. Giroux, Edmonton, Alberta; J. D. O'Connell, Victoria, B. C., and L. V. O'Connor, Lindsay, Ont.

The executive organization was completed by the creation of specific departments and the appointment of able men to head them, the entire program of activity being designed for both war relief and reconstruction work. Lieutenant-Colonel Clarence F. Smith became controller of the work and his associates included C. E. Johnson, John Hammill, F. S. Killackey, Captain G. W. Ghewy, James Niven and Captain R. Gleason Smith.

The intensive American drive plan, found so successful as a fund-producer by the American Knights, was introduced, to a limited extent, in Canada. Practically every sizable Canadian municipality had instituted a war fund for the care of soldiers and sailors sojourning in the locality and for the purpose of making donations to *bona fide* war relief work of authorized purpose. To these municipalities the Knights of Columbus did not hesitate to appeal. The Y. M. C. A. and similar non-Catholic organizations had been favored, and while the Knights did not meet with the prompt response to which their patriotic work entitled them, they nevertheless succeeded in convincing even the most skeptical of the beneficence of their labors, and were consequently provided with donations practically proportionate to the gifts bestowed upon other and larger organizations.

In all, a fund of more than one million dollars was collected for the work, a fund as much exceeding the hopes of Lieutenant-Colonel, the Reverend W. T. Workman, chief Canadian Catholic chaplain, and other pioneers in the Canadian Catholic Army Hut movement, as the first independent war fund of the American Knights went beyond their original hopes.

Rapid application of the money collected for the benefit of the Canadian service men was as characteristic of the Canadians as of the Americans, although the policy of the work differed in one important particular. No distinction was made regarding the creed or race of those benefited; but in Canada the custom of charging nominal prices for certain services was maintained, The American Knights from the outset adopted the policy of "everything free," and maintained that policy, despite periodic and powerful opposition, to the very end. The Canadian Knights made nominal charges for food and shelter, although no service man without the means was required to pay, and it is estimated that the items charged for — meals and beds — were provided gratis to as great an extent as they were sold, through the generosity, chiefly, of women's auxiliaries of the councils in the localities where the Canadian huts were operated.

The most licensed definition of the word "hut" was employed by the Canadian Knights, for, throughout Canada, their huts were always substantial buildings. In the camps overseas, in England, and in France and Belgium, their structures were the familiar army hut type; but no less pretentious structures than commodious hotels were acquired by the Canadian hut fund directors and labeled "huts." In Toronto, one of the best-known family hotels in the city was taken over and converted into a hut.

These huts contained all the usual club facilities, swimming pools, showers, billiard rooms, check rooms, reading and writing and music rooms, information and employment bureaus, dormitories, etc. A flat rate of twenty-five cents per bed and twenty-five cents per meal prevailed, the meals being of a substantial sort. Cigarettes and pipe tobacco were provided free, and fruit and candy were distributed free on frequent occasions. Overseas the huts of the Canadian Knights were equipped like the American huts. Meals and beds were not provided, excepting in cases of emergency; but canteens were operated, little luxuries being retailed to the men at cost.

The Canadian Catholic hut in London, England, was one of the best equipped and best patronized relief institutions in the whole of Europe. Located in a desirable, West-end district, it was sought out by thousands of boys when huts of other organizations, located in the more lurid parts of the British capital, were practically vying with each other for patronage. In charge of capable English Catholic women, with a Canadian supervisor, the hut was successful from the day it first opened its doors. Another London hut, located on the south side of the river Thames, accommodated thousands of Canadians of all creeds.

In all, the Canadian Knights equipped and maintained fifteen huts in Canada, which, supplemented by the club rooms of the Canadian councils, provided ample club facilities for the thousands of Catholic boys in the service. The percentage of Catholics in the Canadian forces, which were mostly volunteer, was as high as the percentage in the American army, when the divergence in proportion to the total population is considered. It must be remembered that in the great Catholic province of Quebec various obstacles, political and otherwise, intervened to prevent enthusiastic enlistment.

In Montreal, the headquarters of the Canadian Catholic Hut movement, there were two huts and one hut in each of these cities: Toronto, Kingston, Ottawa, Hamilton and London, Ont.; Winnipeg and Brandon, Manitoba; Revelstoke, Vancouver and Victoria, British Columbia; Saskatoon, Saskatchewan; Halifax, Nova Scotia; and St. John, New Brunswick. The work at these huts came under what would be styled community work by the American Knights, as distinct from the hut work in the camps. The Canadian huts were essentially service houses. An idea of the service they afforded can be obtained from the fact that the Toronto hut accommodated with beds 32,224 men in twelve months and served 103,699 meals in the same period.

Having been at war for about three years, the Canadian Knights, from the outset of their work, could make it a principle to select as their secretaries or operatives, men who had seen service in the army. Many of the workers employed were veterans. These men were necessarily younger than the Americans who served with the Knights of Columbus. They wore no distinctive uniform, as did their American confrères, but either worked in their regular military uniforms, or in mufti. They were all men who understood the needs of the service man, whether under fire, in rest areas or back home, and by this practical human sympathy they earned for themselves a reputation similar to that of their American brothers, losing nothing in popularity as compared with other agencies, because circumstances had delayed the initiation of their work. As a matter of fact the Canadian effort was mainly a post-armistice work of large proportions and signally beneficent results. The Canadian soldiers left the service with a firm impression of the generosity of the Canadian Catholic people, gained at first overseas when the Catholic Army Huts provided religious facilities which could not otherwise have been obtained. Both overseas and at home everything was done that was humanly possible to promote their comfort in the disturbances of demobilization, and every reasonable effort was made to secure them employment. The success of this work, patterned after the employment work in America, is adjudged by the remarkable number of men placed by the Canadian Knights. The Canadian Knights through Returned Soldiers Committees, enabled hundreds of veterans to obtain war service gratuities and in numerous ways assisted in the labor of returning Canada's citizen army to civil life.

While this Canadian work was not restricted to men of any creed or race, neither was it confined to the army. The men of the British navy were welcome patrons of the Canadian huts, and thousands of them enjoyed the privileges of these attractive places. In particular one Canadian Catholic institution — the sailors' home at Montreal — operated by a Canadian Knight of Columbus, Dr. Wm. H. Atherton, furnished a haven for men of the naval and mercantile service during their stay in the largest Canadian port.

And just as the American Knights made Canadian service men welcome to all the privileges they offered their own American boys — the service rendered to the British fleet at Dalmatia, when the British commander placed his gratitude on record in a letter appearing in the second volume of this book, and the service rendered the gallant crew of the British airship R-34, being notable instances among many — the Canadian Knights gave of their hospitality to American troops. At the port of Halifax, whence hundreds of thousands of American soldiers embarked for France, the Canadian Knights were particularly industrious in their regard for American fighting men. Every American transport or allied vessel carrying American troops, pausing at Halifax either eastbound during hostilities, or westbound after the armistice, was met by the tug chartered by the Halifax Council of the Knights of Columbus, and barrels of fruit and boxes of cigarettes and candy and crates of pies were distributed gratis. Work of this nature was also done at St. John and Montreal. Everywhere the reciprocity of Columbianism was manifested to Canadians, British and Americans alike.

The Canadian Knights went into their work with the same zeal that marked the entry of their American brothers into the same vast and hitherto unexplored field, and they have emerged crowned with brilliant success, a fitting recompense for the sacrifice which they all — the humblest and the wealthiest — made for the common cause. They have demonstrated, to neighbors almost harshly skeptical and usually on the offensive against them, especially in those large provinces of Canada where the Catholics are overwhelmingly in the minority, that the Canadian Catholic is as loyal to the flag under which he lives as any other Canadian. The final effect of their work is already being demonstrated, since the return of the Canadian Expeditionary Forces, in a diminishing of the hostility towards Catholics stimulated in the last elections by political contention of none too scrupulous a character, and in an unquestionable increase in prestige for the Catholic name in Canada. The success of the work is also reacting on Columbianism in Canada by a growth more flourishing than any ever experienced since the introduction of the Order into the Dominion some twenty years ago.

Controller Clarence F. Smith received from the highest military official in the Canadian Government, the following letter — one of the most notable documents in the history of Catholics in Canada:

DEPARTMENT OF MILITIA & DEFENCE, CANADA

MINISTER'S OFFICE, OTTAWA, 11TH SEPT., 1919.

MY DEAR COLONEL:

Now that the demobilization of the Canadian Expeditionary Force is drawing to a close, I would like to place on record my appreciation and the appreciation of the Department of Militia and Defence in Canada, of the wonderful work done by the Knights of Columbus Catholic Army Huts, not only for the troops overseas, but for all the returned men coming back to Canada.

I understand it is the intention to continue your organization in Canada in connection with the reestablishment of the Canadian soldiers on their return home. It must be a gratification to the Citizens of Canada who have contributed so generously of their funds, to know that the splendid efforts of you and your associates have done so much to help the returned soldiers.

With kindest personal regards, believe me,

Yours faithfully,
(Signed) S. C. MEWBURN.

CHAPTER XXVI

THE MANLY ARTS EXEMPLIFIED

IN the spirit of the frankest democracy we may say that the war with Germany was won on the back lots and college gridirons of America. Never in the history of modern war has there been an army so devoted to every kind of wholesome sport as the American army. To say that the Government, in summoning the young manhood of the nation into camps and sending it overseas, provided generously in the matter of time for sports for the men in the army and navy, is another way of saying that the government naturally sought to have the fittest military establishment it could produce. The sporting instinct, interpreting those words in their best meaning, is one of the supports of morale. With that instinct wisely cultivated, fortitude and courage were the rule.

From the moment of their entry into the camps the Knights of Columbus gave close attention to sports. The Knights never, in their entire record of service, made so happy a decision, so far as actual personal enjoyment by the men was concerned (saving, perhaps, when the Knights declared their famous " Everything Free " policy) than when they decided to promote interest in boxing.

This sport, through rank commercialism, had dropped into disrepute before the war. Its companion sport, wrestling, had also become less popular. Boxing was at once introduced by the Knights into all their camp buildings. Of course, other pastimes were given due consideration, and equipment was carried in every building for whatever forms of sport were practicable. But boxing was the leading diversion and the Knights of Columbus were fortunate in securing the services, as secretaries, of men well-known as a type of decent professional boxers. The Government had commissioned many of these modern gladiators to go into the camps and train the men in the manly art, and the Knights augmented the Government's work.

At Camp Gordon, in the Autumn of 1918, the Knights of Columbus managed to collect a great number of celebrated boxers. No fewer than fifty past and present champions gave exhibitions, with Robert McCusker, Knights of Columbus athletic director at the camp, as master of ceremonies. This constituted one of the greatest athletic events ever held at a home camp, but the Knights excelled it with the Olympiad at Camp Dix, under the direction of Secretary Frank A. Wandle, when hundreds of army athletes from all parts of the country participated for championship trophies. At this camp, too, was staged the Knights of Columbus remount circus, which attracted thousands of visitors, civilian and military.

Before any large number of troops had left this country for France, the idea prevailed in the army that the organization most active in the promotion of sports was the Knights of Columbus. In the Knights of Columbus buildings boxing and wrestling matches were practically daily occurrences. In fair weather, the Knights staged open-air tournaments. Knights of Columbus councils located near camps co-operated in securing professionals to entertain the boys. Perhaps Camp Merritt, N. J., was the most fortunate camp of all in this respect. Being of the character of a farewell camp, where troops remained only a few days before embarking for Europe, it held an especially sentimental appeal, and being quite near New York it was convenient to scores of professionals ready to volunteer their services. The result was that no sporting club in the world was favored with so many high class exhibitions as the Knights of Columbus were enabled to give at this camp.

The Knights of Columbus did not emphasize boxing in their program of sports. They found the demand for boxing exhibitions greater than that for any other form of sport, especially during the cold months of the year, so they proceeded to satisfy this demand. Their attitude was truly and tersely expressed by a gentleman well-acquainted with pugilists, who patriotically devoted much of his spare time to staging boxing exhibitions in Knights of Columbus huts at home. During one of these shows, the delight of the soldiers, who literally crammed the Knights of Columbus building, was excessively emphatic, and it disturbed the progress of an ethical culture lecture in the building of another relief organization but a few yards away. The lecturer, after his address ended and his rather meagre audience dispersed, walked over to the Knights of Columbus hut and encountered the provider of the boxing show outside.

" Doesn't it seem to you," he queried, " rather debasing to have such noisy exhibitions of a pastime which, to say the least, is rough? "

The boxing impresario (Thomas Cassidy of Hoboken) looked down gravely on his questioner.

" What do you think the boys in this camp are being trained for," he demanded, " to have afternoon teas or to batter the 'kultur' out of the Germans? "

In all branches of sport — football, baseball, basketball, fencing, track, pushball — the Knights of Columbus home camp work was distinguished. In terms of money the Knights devoted about $1,000,000 to sport equipment, for home camp purposes — this exclusive of ordinary indoor games, such as billiards. Overseas the Knights carried out a program of sports and general athletics that made them famous in every unit of the American Expeditionary Forces. The success achieved by the Knights was really astonishing. The pioneer band of chaplains who first established the reputation of the Knights of Columbus abroad did so partly by distributing equipment among the men, and also by active participation in the army's games. When the secretaries of athletic reputation arrived overseas and commenced organizing sport exhibitions and competitions among the men, the effect was electrical. The word spread rapidly through the army, with the result that the initials " K. C." became synonymous with clean, intensive sport.

The Knights were the first war relief organization to send over athletes of national fame. John Evers, the celebrated major league baseball player, captain of the famous Boston National League team which won the World's Championship in 1914, spent about six months in France as general athletic director for the Knights of Columbus. Evers organized an efficient staff of experts in the various lines of sport. Supported by the Knights of Columbus executives in Paris and New York, this sports department of the Knights of Columbus went into all the great rest areas and training camps in France, and even to the front, distributing equipment, organizing contests and coaching the men in the science of the different games. There was scarcely a unit of the American Expeditionary Forces that did not, even before the cessation of hostilities, witness Knights of Columbus boxing and wrestling shows. After the armistice the Knights multiplied their endeavors in the sports department to an extent that made it difficult for a soldier overseas to miss a sport event.

The army authorities, knowing through their official contact with the troops, the vast ascendancy gained by the Knights of Columbus in sport matters accorded the Knights the full and exclusive privilege of promoting boxing with the A. E. F. Incidentally, it must be mentioned that this exclusive privilege was not respected. Upon one pretext or another the Knights of Columbus athletic directors were obstructed in their attempts to act in full accordance with the privilege they understood to be theirs. Without co-operation on the part of the military authorities it was impossible for the Knights to render the service they planned and which they were well able to perform. The officer in charge of athletics displayed unmistakable prejudice against the plans of the Knights; but throughout all the haggling and squabbling for the privilege of entertaining the men (a condition of things on its face ridiculous) the Knights proceeded, as far as they could without violating military regulations under which they operated as a relief agency with the A. E. F., to stage their athletic exhibitions when and where they could.

This policy was quite successful, a total of 500 boxing and wrestling exhibitions being staged by the Knights for the Army of Occupation in the first three months of the term of occupation. Exhibitions proportionately numerous were maintained until the American forces left the Rhineland. But punishment for their success was visited upon the Knights when the Interallied Athletic Meet was held at the Pershing Stadium at Colombes Field, Paris.

The impression had been made through the United States that the Y. M. C. A. had financed the Interallied Games. Certainly the Y. M. C. A. contributed the lion's share towards the cost of the games, because the Y. M. C. A. had received the lion's share of the United War Fund. But the Knights of Columbus made a money gift of 125,000 francs to the Army Athletic Fund — a gift acknowledged by Colonel Johnson in a warm letter of appreciation to Overseas Commissioner Murray — this fund presumably being employed to finance the Interallied games. The amazing injustice to the Knights of Columbus in connection with these games was the exclusion of all Knights of Columbus men from the official program of the games, although they had aided to train the athletes who participated. Chairman Raymond B. Fosdick, of the Commission on Training Camp Activities, testified to this fact in his public report. Yet no Knights of Columbus man in charge of athletics, so the verbal order was given to Secretary Carey, could appear in Colombes Field in his uniform.

No reason was given for these inhibitions; but the general charge was made — this, too, orally — that the Knights lacked the necessary talent among their personnel to entitle them to representation on the executive staff handling the Interallied games. It was of no avail to combat this charge with the names of the men wearing the Knights of Columbus uniform, men well qualified to undertake high class athletic work with the army — men who had been successfully engaged in work of this character throughout their stay in France and Germany. The discrimination was made, officially, and so it stood. It is no exaggeration to say that if the first arrangement of exclusive management of boxing by the Knights of Columbus had gone undisturbed, the men of the army would have benefited from the efficiency of the efforts in their behalf, instead of having executive talent and time that could have accomplished this, spent in asserting rights and striving for consistent recognition of a privilege already granted.

Since the return of the A. E. F. there has been a noticeable elevation of the standard of boxing in public esteem. This betterment will probably increase as time advances. For this recovery of the prestige of the sport the efforts of the Knights of Columbus are mainly responsible. Never before in the history of boxing have so many contests been held as were held in the six months following the armistice in France, Belgium, Italy, Germany and England, largely under the auspices of the Knights. This elevation of the sport was accomplished by treating it as a sport, by having well-trained boxers pit their skill against each other for non-negotiable prizes, and by having these contests witnessed by thousands of men who paid no admission fee, who, for the most part, saw the contests in the open air — sometimes near the front, oftener in a rest area, and, after the signing of the armistice, in the public squares and parks of big cities. Every day the Knights of Columbus staged over three hundred boxing contests. They were instrumental in picking out the very best talent in the army, and by this means were able to provide the United States with admirable representation at the Interallied Boxing Championship matches held in London in the first part of December, 1918, where Knights of Columbus secretaries acted as officials.

In Paris before the signing of the armistice, while fighting was at its height, the Knights provided boxing entertainment for men on leave in that city. After the cessation of hostilities, the Knights of Columbus boxing shows in Paris became the dominant topic in the sporting pages of the newspapers read by the men of the A. E. F. John J. Carey, of Rochester, N. Y., a man well-known in sporting circles, had been promoted from assistant to head of the athletic department on the return of John Evers to the United States in December, 1918. Carey had as his associates men of international repute — all Knights of Columbus secretaries; Sam Fitzpatrick, one time manager of Jack Johnson, the heavyweight champion of the world; Jack McAuliffe, undefeated lightweight champion of the world; William Roche, one of the leading referees; Danny Dunn of Cleveland, Ohio, a well-known pugilist; Biz Mackey, an experienced athletic trainer;

Eddie McGoorty, Michael O'Dowd, Joseph Lynch, Gene Delmont, Alex McLean, William McCabe, Jack Lewis, Tom Connolly, J. E. Fitzpatrick, Eddie Conway, Frank Flynn, Tom McFarland, James Twyford, George McCarthy, Eddie O'Rourke, William Bordeau, John McAvey, Joseph L. Halloran, J. A. Kelly, F. H. Edwards, J. H. Hicks, J. Hanegan, David Driscoll, Eddie Behan, and others were on the staff of the department. These men worked for the soldiers with disinterested eagerness. In teams of two and three they visited practically every American regiment, choosing men with a talent for boxing, training them and matching them with others and giving the boxers the benefit of public appearance before their comrades, and the soldiers, of good clean contests between representatives of different regiments This system created a spirit of wholesome competition between the various units that made for valuable diversion during the long period of waiting for assignment to transports for home.

The Knights engaged the Salle Wagram in Paris, a hall located in the theatre district. There they put up two boxing rings, and twice a week, ten thousand men would gather to witness the most unique boxing exhibitions ever given. The devotee of boxing is usually a man who likes incessant action. With the Knights of Columbus in the Salle Wagram, Paris, this was found. As two boxers concluded a round in one ring, a fresh round would be commenced by two in the other ring, No more bounteous boxing fare has ever been served. Officers of the armies of the United States, France, and Italy and the British Empire would meet in the Salle Wagram. No reservations were made so it was no uncommon thing to see a private seated beside a major-general at the ringside. Boxers from all the nations associated in the war competed there for the prizes the Knights offered.

The Knights took especial care to recognize the growth of boxing as a popular pastime in France, in which country it had only evolved within recent memory from an affair of footwork to one of handwork. Frenchmen have become good boxers, and the men in the French army and navy were especially good.

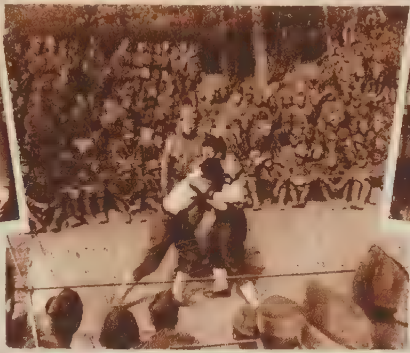
When it was practical to do so, the Knights of Columbus extended their athletic operations into Germany, Belgium, and Italy. A most pretentious boxing circuit was created, supplying exhibitions to all the members of the A. E. F. wherever they were located. In addition the Knights aided the military authorities, who assumed control of all sports, to discover and train candidates for the A. E. F. championship tournaments in Paris. With the Third Army the Knights made a record typical of their entire athletic programme. During four months, they staged over four hundred bouts at Wittlich, West Trier, Coblenz (where the famous Fest Halle was employed), Esch, Trier, and Andernach. Lieut.-Col. Arthur D. Johnson was athletic officer for the Third Army, and he welcomed the aid given him by the Knights of Columbus secretaries in promoting a relish for sports among the men who had the tedious task of keeping order in Germany. The largest crowd ever assembled to witness a boxing match in Europe was when 25,000 fighting men assembled at Le Mans, when the Knights set up a " ring " in the public square and staged eight bouts for the championship of the American Embarkation Center.

Tens of thousands of pairs of boxing gloves, and hundreds of wrestling mats were sent overseas by the Knights, besides skipping ropes, towels, alcohol and other accessories of boxing and wrestling. In the hundreds of contests staged by the Knights not one evidence of bad feeling was ever shown, and the care with which only fit candidates were selected is proved by the fact that not one man was ever seriously injured in any contest held under the auspices of the Knights of Columbus.

Boxing was a sport provided continuously for the A. E. F. and upon the reputation of the Knights of Columbus boxing exhibitions was founded the permanent popularity of the sports programme. But the greatest athletic event promoted and brought to a successful conclusion by the Knights of Columbus — probably the outstanding single athletic event during the entire history of the A. E. F. was the relay marathon from Château-Thierry to Paris held under their auspices.

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

Honoring the winner of the K. of C. marathon from Chateau-Thierry to Paris


A K. of C. boxing bout under fire

Ending the Chateau-Thierry - Paris Marathon

Football at home

More football under K. of C. auspices

Relay post, Chateau-Thierry-Paris Marathon

Open-air bouts at Bordeaux

JOHN EVERS of the K. of C. coaching ball blayers at the front

This classic race followed a similar marathon held between Cochem and Coblenz, also under the auspices of the Knights. Secretaries Owen, Merrick and James Shields were prominent factors in both. Two hundred picked athletes from the various divisions of the A. E. F. participated in the Château-Thierry-Paris marathon. The race was run over much of the terrain of the second battle of the Marne, and on the anniversary of the beginning of the German onslaught which reached its climax in the battle of Château-Thierry. Overseas Commissioner Lawrence O. Murray, gave the signal for the start at Château-Thierry and at Paris Major-General Hart, Commandant of the Paris District, crowned with laurel the winner of the race, Matthew Lynch of Newark, N. J., member of the American Embarkation Center Team.

Five hundred thousand persons witnessed the race, which created the greatest excitement throughout the countryside since the day the Germans were halted in their attempt to break through to the gates of Paris. President Woodrow Wilson personally congratulated the victor, who had carried a message from the battle-field of Château-Thierry entrusted to him by Brigadier-General McLennon, who had originally commanded the machine-gunners who stopped the German onrush at the little French town which will be forever famous in American history. The President accepted the message, and attended a banquet given by the Knights of Columbus on the evening following the race in honor of the contestants. The Knights presented the winning team with silver medals, and the second and third teams with other tokens. Physically, the race was the longest relay marathon ever held, covering over thirty miles, and taking two hours and a half in the running.

In baseball the Knights achieved the same excellent results that were theirs in other fields of sport. It is estimated that, every day, five thousand games of baseball were played by men of the A. E. F. with equipment provided by the Knights. In the home camps, of course, this number was definitely approached notwithstanding the fact that the army itself provided large quantities of equipment. Even into Poland the Knights took the American national game for the benefit of the twenty thousand Polish-American troops who would otherwise have been deprived of the pastime. In Siberia and Alaska the game has been played with equipment supplied by the Knights of Columbus.

But with their aptitude for doing the unusual the Knights of Columbus provided the most talked of baseball *innovation* overseas by establishing a school for umpires at Coblenz. William Friel, the ex-major league player, was " dean " of this school from which were graduated many army men to umpire games of their comrades.

The delicate position of an umpire of American baseball games has become as proverbial in the humorous papers as the relations of a man with his mother-in-law; the umpire is generally depicted as a person who flees from the wrath that is come. In France and Germany the position of the umpire was no less precarious than in our country, the rivalry between the Army teams was even more bitter than that which makes the annual football contest between the Army and the Navy a very volcano in action. An acute and perhaps unscrupulous secretary conceived the happy idea, when he saw the excitement mounting to fever heat, of warning the band to play the " Star Spangled Banner." Everybody was compelled to stand at attention and rocks held ready to avenge an unpopular decision fell from reverent hands.

So eager were the Knights to promote the national games that they overcame many difficulties to further them. On one occasion when Secretary Joseph Mulry, a well-known middle-western baseball man, was scheduled to serve Mass on a Sunday morning and umpire a baseball game on the same afternoon, the two events taking place at distant points, he employed the services of an aviator to transport him from the church to the diamond.

Chairman Fosdick of the Commission on Training Camp Activities paid tribute to the capable athletic work of the Knights of Columbus for the A. E. F. in his report made public in the summer of 1918. By large gifts of money to the Army athletic funds the Knights stimulated interest in sports, even when they did not personally manage them; but experience taught the officials in charge of army athletics that, without the Knights, no athletic event for the A. E. F. could be wholly successful.

And the efforts of the Knights of Columbus were not restricted to spectacular events, although in truth it must be written that they originated the spectacular things — the Interallied Regatta on the Seine originated with the Knights, as well as the A. E. F. boxing championship competition. But in every-day sports — baseball, basketball, swimming, fencing, sharpshooting and track meets — the Knights excelled. William Varley, the sculling champion; Patrick Coyne, the walking champion; Thomas Johnson, the pistol champion; George Le Mothe, champion fencer, and John Hayes, winner of the Marathon at the Olympic games in London in 1908, were among the many who gave their services freely. These experts, added to the galaxy of baseball stars like William Friel, Jack Barry, Peter Noonan, Jack Hendricks, William Coughlin, William McCabe and J. B. Kerin, who developed an expertness in sports in the thousands of boys with whom they came in contact.

The personnel of the Knights of Columbus counted for much more in sports than the equipment sent over, although their pecuniary value was very large. The Knights spent their funds liberally on sports for the soldiers — one event, an aquatic and land motor race at St. Nazaire, costing 120,000 francs. When the boys returned home they found the Knights ready for them in camps with intensive programs of sports — flying squads of professional and amateur boxers being always on hand to entertain them.

From beginning to end the Knights of Columbus provided all the sports the boys desired. This work was done without preliminary organization — simply by the call for volunteer athletes, who responded eagerly and went to work overseas strenuously. The Knights were equally successful in providing sports for the navy, athletic contests being held aboard scores of warships under the Knights of Columbus auspices, and in all naval and marine training camps.

CHAPTER XXVII

HEWING TO THE LINE

MUCH has been said in these chapters, and more may be inferred from them by the reader, concerning the handicaps under which the Knights of Columbus labored in beginning their war work in Europe. There they had no organization, as had other American relief agencies and they were not at first received by the Governments of our Allies with the enthusiastic welcome bestowed upon the other agencies for relief. Neither were they fortified with explicit orders from the Commander-in-Chief of the Army and Navy of the United States — the President — to the military commanders, ordering their recognition as a relief agency and as a part of the American forces abroad. The Knights were obliged to secure approval for their work directly from General Pershing, and they had to go to France to obtain that approval. Had they been as fortunate as their companion organizations, they would have been saved time and labor and that uncertainty which hindered them from taking positive and progressive steps abroad until definite permission to do work with the A. E. F. had been secured.

In his public statement issued on June 22, 1919, the Honorable Raymond B. Fosdick stated that the Knights of Columbus had entered the field of war relief work overseas rather late and that they had never quite overcome this handicap. Of course, this was Mr. Fosdick's personal opinion. No doubt the Knights had suffered by their late entry into the work overseas, but they overcame the physical handicaps which limited time and limited resources imposed upon them. The handicap they never quite overcame was the recurrence of official restraint at home — restraint which on occasion threatened to be obstruction, and which might easily have become such, but for the rigid hewing to the line of original policy on the part of the Knights of Columbus Supreme Board of Directors in all their dealings with the Government, the men in the service, and the public.

While the Knights of Columbus did not at the beginning issue any formal statement of policy regarding their war work, the first principle of that work — that of making no charge to the soldiers for the service rendered them, and for creature comforts and entertainments given them — was well understood by everybody who gave to their war fund. The Knights were free from all previous business entanglement, they had accepted no official canteen work, for their leaders believed that would have seriously obstructed the performance of their duties to every soldier in the ranks. Much had been received, and the essential principle of their service demanded that all must be given. The mother in a little mountain village in North Carolina, who had made the sacrifice of the widow's mite, must know that her contribution would reach her son at the front as she gave it. What was received must be returned to the soldier, not as alms, but as his right. The Knights of Columbus were the servants of God and of the fighting men. This principle made them only trustees. Simple and reasonable as it seems, it became the storm center of the entire plan of the war relief work of the seven accredited agencies — the Knights of Columbus, the Y. M. C. A., the Salvation Army, the Jewish Welfare Board, the Y. W. C. A., the War Camp Community Service and the American Library Association.

The first question that arose was that of the right of the Knights to do what other fraternal organizations were forbidden to do. Secretary of War Baker answered this question briefly early in the war. Under date of September 22, 1917, he issued a statement to the press in which he pointed out that the experience of the Knights of Columbus at the Mexican border fitted them for the work they had undertaken, just as it fitted the Y. M. C. A. for a similar kind of work. Secretary Baker said that the War Department had been flooded with requests from all manner of clubs and fraternities seeking permission to erect buildings in various camps for the benefit of the members of these clubs and fraternities. Under these circumstances, Mr. Baker said, where it was physically impossible to accommodate all who desired space in the camps, "it seemed a fair and reasonable solution of the problem to admit the two organizations which had already been identified with recreational work within military camps; to wit: the Young Men's Christian Association and the Knights of Columbus." He proceeded to say that the two organizations had served the soldiers at the Mexican border without reference to the soldiers' affiliation in their church membership, and he laid it down quite as a politic, formal stipulation (for it had from the very first been part of the basic policy of both organizations), that they must render their new and greater service with the same disregard of artificial affiliations shown during the work on the border. Secretary Baker missed a strong point in favor of the Knights of Columbus when he failed to say that their work at the border had been accomplished entirely at their own expense, and that they had put their work in the war on effective footing, again entirely at their own expense, before they appealed to the public for funds.

Secretary Baker estimated, in this public statement, that the Y. M. C. A. represented the Protestant denominations in the camps — these denominations, he said, would constitute "roughly fifty per cent. of the new army," while the Knights of Columbus represented the Catholics, which would constitute "perhaps thirty-five per cent. of the new army." With the Young Men's Hebrew Association co-operating with the Y. M. C. A., and afterwards with the Jewish Welfare Board at work in the camps, the secretary concluded that the soldiers' and sailors' welfare would be sufficiently cared for. He justly recommended all other organizations wishing to serve the men to do so through the multitudinous opportunities afforded in community work.

Despite the official definition of the status of the Knights of Columbus and of the admission of their right to operate in the camps at home and with the army overseas, questions were still asked, and the Knights were faced, from the beginning to the end of their actual war relief work, and are, even now by the suspicion, sometimes rather crudely expressed by the belated readers of Foxe's *Book of Martyrs,* that they had an ulterior motive in entering war relief work, and that they exerted political influence with the Government to force their admission into the work.

This suspicion, which arises naturally in the minds of those who cannot conceive that a Catholic can be a good citizen, in spite of all proof to the contrary, did not in the least discourage them.

> " My strength was as the strength of ten,
> Because my heart was pure."

At the beginning of their work the Knights found the Red Cross and the Y. M. C. A. particularly helpful, the former overseas and the latter in home camps, in enabling them to orientate themselves. As time passed and the Knights flourished and their efficient service and " everything free " policy earned a remarkable popularity with the service men, a movement arose to bring about what, for lack of a better term, might be described as a levelling process. All the organizations were to be bound to a single policy, obviously that of charging for their goods, though not for their services, which would mean that the poor mother in North Carolina and her kind, would — to put it mildly — have been disappointed.

The Knights of Columbus, throughout all the conferences held between representatives of the war work organizations and the War Department maintained stoutly that they had asked for and accepted the public's money with the understanding that they would charge the soldiers, the sailors and marines nothing for the things provided by this money. The Knights proposed appealing to the country in a drive for $50,000,000 upon the same basic understanding, expressed in their slogan. " Everybody Welcome and Everything Free for the Men Here and Overseas." They had every reason to feel confident of the success of their campaign, for public opinion was with them.

Considering all the financial demands made upon the people of the country, it was the Government's desire that the campaigns should be as few as possible, so as to guarantee a minimum conflict with the Liberty Loan campaigns and the successive War

Stamp drives. A single war work drive for the seven recognized agencies was mooted, the drive to be conducted at a time which would not conflict with the efforts being made for Liberty Loans and the Red Cross.

The Y. M. C. A. declined to enter a drive with the Knights of Columbus, giving the reason that the Knights of Columbus policy of giving everything free of charge was diametrically opposed to the policy adopted by the Y. M. C. A. Suddenly the statement was made by Secretary of War Baker, in August, 1918, that two war fund drives would be authorized, one in November for the Y. M. C. A., the Y. W. C. A., the War Camp Community Service and the American Library Association, and a second in February for the Knights of Columbus, the Jewish Welfare Board and the Salvation Army.

In view of subsequent events it is matter for interesting speculation whether the Knights of Columbus, the Jewish Welfare Board and the Salvation Army would not have fared extraordinarily well by making a separate drive in February of 1919. Certainly, the emphatic success of the Salvation Army drive in May, 1919, leads to the deduction that the combined popularity of the three organizations and the financial power of their united constituencies, would have given them a sum far in excess of their combined share of the United War Drive Fund.

The Knights objected immediately and emphatically to the decision of the Secretary of War that there should be two war drives. The secretary's decision, published in the press, was the subject of an emergency meeting of the Knights of Columbus War Activities Committee. Supreme Knight James A. Flaherty sent from that meeting a protest to the President, which also appeared in the public prints. That statement, historic in its consequences, is given here in full, as it is a concise record of the troubled case.

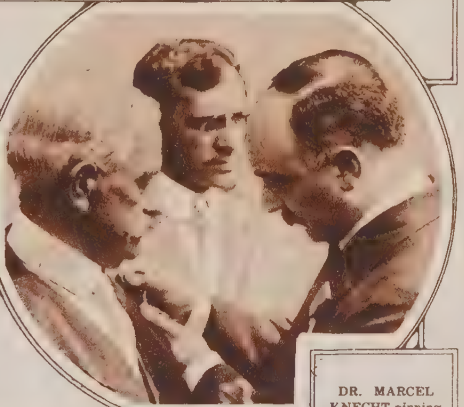
YOUR EXCELLENCY:

According to the press Washington authorities have ordered two distinct drives to be made by the several war activity agencies — the Y. M. C. A., the Y. W. C. A., War Camp Community Service, and American Library

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

Supreme Knight JAMES A. FLAHERTY, The Right Reverend BISHOP WILLIAM TURNER of Buffalo, The Right Reverend BISHOP THOMAS J. SHAHAN and ADMIRAL WILLIAM S. BENSON at the Knights of Columbus Peace Convention, Buffalo, August, 1919

Secretary of War NEWTON D. BAKER, pinning the Distinguished Service Medal on Supreme Knight Flaherty in the name of the President



DR. MARCEL KNECHT pinning the Cross of the Legion of Honor on Supreme Knight Flaherty in the name of the Republic of France

Some of the delegates to the Convention — the most notable meeting in the history of the Order

Association to conduct their drive in November, the Knights of Columbus, Jewish Welfare Board and Salvation Army shortly after January 1st.

I have wired the Secretary of War deploring this decision, which, I hope, is not final. It seems to me that this is drawing a line between the Protestants on one side, and the Catholics, the Jews and the Salvation Army, on the other; a line which we have been seeking to have wiped out of war activities and surely in so far as welfare of the boys in the service is concerned.

The press notice states that it was impossible to have all of these agencies join together in one drive, owing to the difference in financial year periods. This is news to me. The Knights of Columbus, at a meeting in Washington attended by representatives of all the other organizations, excepting the Salvation Army, expressed its willingness and desire to enter a joint drive with all war work organizations at such time as seemed best, and this news notice is the first intimation which I have had that the fiscal year entered into the proposition.

The relations of the Knights of Columbus with all the organizations have been most cordial, and we have worked shoulder to shoulder for all the boys both here and overseas. We are honored with the association with the Jewish Welfare Board, to whom we have extended the use of our buildings for their religious exercises, and with the Salvation Army, whose wonderful work at the front has won the heart of every boy and every mother and father. I could wish that the fraternal lines might be rounded to include all of the war activity agencies in one great nation-wide, all-American drive.

It seems a pity to have this line drawn so sharply at this time of stress and universal desire to help the Government win the war.

Apart from this viewpoint there is another of unfairness. There will be a Liberty Loan drive in October — the drive of the first societies first above mentioned will follow in November, then comes the Red Cross membership drive in December, then the Christmas holidays and the Knights of Columbus, the Jews, and the Salvation Army are left to get what is left after the first of the year.

The Knights are already in nearly 400 war chests throughout the country. The feeling of the contributors has been most generous. The work of collecting these funds for the various organizations has created a splendid, thoroughly American spirit. They have all worked for one another and all worked together. Business men have managed the funds and assigned the quotas and everything has been satisfactory and harmonious.

So far as I can gather from various boards of trade throughout the country, there is an almost unanimous opinion in favor of one joint war chest for all the activities, excepting the Red Cross, which, of course, stands in a class by itself, and quite different from any of these others, and which everybody is only too glad to support standing alone.

The result of this energetic and convincingly reasonable protest was a request from the President to Chairman Fosdick that there should be but one war drive for the seven agencies. The Knights of Columbus agreed, on the insistence of the Secretary of War, to change their budget from fifty to thirty million dollars, which should be their quota of the funds; they also agreed to truncate their slogan and make it simply "Everybody Welcome." But the Knights did not for one moment recede from their policy of making no charge for services or goods. The United War Work drive became an accomplished fact.

A Committee of Eleven had been formed, receiving the authority of the War Department Commission on Training Camp Activities to administer the United War Fund. This committee consisted of Mr. John R. Mott, Chairman, Messrs. Raymond B. Fosdick, Cleveland H. Dodge, John D. Rockefeller, Jr., George W. Perkins, Mortimer L. Schiff, John G. Agar, Myron T. Herrick, James J. Phelan, George Gordon Battle and William Hamlin Child. No executive of the Knights of Columbus was a member of this committee, hence there arose the difficulty of presenting personally suggestions for the application of the United War Fund. Some rather vigorous disputes had taken place both in this country and on the other side concerning the advisability of distributing creature comforts free to the men in the service. The Knights of Columbus were the only agency making it a principle of their work to charge for nothing. The suggestion was made that the men in the army might be pauperized; but the question was also raised whether the giving of small luxuries to them would tend toward their pauperization more than the charging of substantial prices for those luxuries when the soldiers had scant pay, after many deductions for various purposes were made. It satisfied the men, and they were given articles not usually donated to paupers. The morale of the soldiers might be lowered more easily by real poverty than by theories.

In the late winter of 1919 the Knights of Columbus were informed that a cable had been received at Washington from General Pershing, requesting that the War Department limit the gift of free creature comforts to within ten per cent. in money value of the United War Fund. The reason stated was that an overabundance of gifts was embarrassing to freight-transportation overseas and also menacing to the health of the army. A careful survey of the situation in France failed to substantiate these reasons. In fact army commanders willingly sent the army trucks to Paris or wherever the Knights of Columbus had store houses and at times complaint was made of a lack of sufficient tobacco, chocolate, etc., to give them. The statistics of the Medical Service discover no disease or sickness due to gifts of creature comforts.

The Committee of Eleven passed a resolution to the effect that each agency of the seven participating in the United War Fund be restricted to ten per cent. of its quota of the fund for expenditure on goods intended for free distribution. This, it was at once apparent, would mean the overthrow of the entire Knights of Columbus policy. At a special meeting of the Board of Directors of the Knights of Columbus in Chicago on February 24, 1919, the following resolution, which tersely explains the situation, was passed:

> WHEREAS, the Committee of Eleven of the United War Drive and the Commission on Training Camp Activities have proposed to restrict the free distribution of creature comforts by the Knights of Columbus, and further proposed to ask the Secretary of War to require the Knights of Columbus to observe such a regulation. Now, therefore, the Board of Directors of the Knights of Columbus respectfully enter their objection to this attitude on the part of said Committee of Eleven and said Commission on Training Camp Activities; the Board of Directors of the Knights of Columbus respectfully submit that all money expended comes from the people at large, that in the use of money so received and collected from its own membership before the United War Drive they had sought to interpret the wishes of the donors with the result that a large proportion was expended for tobacco, cigarettes, candy, chocolate, hot drinks, etc., and their intention for the future is to expend money freely in the same way.
>
> Our buildings are free; our entertainments are free; our athletics are free; our stationery is free; our literature is free; our work in the hospitals, on trains and transports is free; our entire service is free, so have been our candy, chocolates, cigarettes and hot drinks. Why must we change? Why everything free except those few little creature comforts, just the things that a visiting father or mother would bring to their boy in the service? Why any restriction on the amount to be expended for this purpose when there is no waste or extravagance in the distribution?

> In addition, of course, the Knights of Columbus have conducted many other activities for the physical, moral, educational and recreation welfare for all those in service, freely.
>
> The Knights of Columbus welcome advice and constructive criticism. They make no complaint as to the activities of other societies; they claim no exclusive right to give things away or to any other war activities. As trustees of these funds donated for the welfare of men in the service, the Knights of Columbus deny the right of said Committee and Commission to restrict them in giving away the whole, or any part of these funds for creature comforts; therefore be it
>
> *Resolved,* by the Board of Directors of the Knights of Columbus that a committee consisting of the Supreme Officers be appointed to wait upon the Secretary of War and make known the position of the Knights of Columbus in this matter.

Following visits to Secretary of War Baker the decision to restrict the Knights to ten per cent of their fund for creature-comfort-gift purposes was modified; so that they were practically permitted to let their budget stand with its generous allowance of some seven million dollars to provide for gifts to the service men. But all this controversy naturally absorbed time and energy that could otherwise have been bestowed for the greater benefit of the soldiers upon the immense task of successfully directing the great work under way. The Knights were obliged to exercise constant vigilance to prevent encroachments on their freedom of action. The Chairman of the War Department's Commission on Training Camp Activities criticized the Knights for not sending women workers overseas. The Knights had sent women abroad for clerical work only. Their attitude in this matter has been supported by men of wide experience who were thoroughly familiar with conditions overseas. The Knights felt that the Red Cross could well look after hospital work through its women workers. The work near to the front, with its hardships and uncertainties, was for men primarily, and many men above the draft age could be found.

Chairman Fosdick stated that the Knights, in their war work overseas, had not shown results commensurate with their quota of the United War Fund. In this connection it must be stressed that the Knights of Columbus were the only organization of the seven sharing the United War Fund, to charge nothing for their goods or services, hence it is conceivable that they had less money, proportionately, than the others, to spend on equipment. They concentrated their clubs and huts, and it was their experience, that even with this concentration, the boys had ample room, and appreciated interior comforts more than external space. As already stated, the Knights considered one hut well filled, with each man well contented, a better result than two huts sparsely patronized. The vast, genuine and permanent popularity of the Knights of Columbus among the men they served is the final stamp of success on their service. Nothing but the quality of their work can account for this. The very fact that the Knights of Columbus were able to hew to the straight line of their policy, in spite of strong official opposition, is proof that the policy was sound, and that their position was well founded on a psychological knowledge of the men in the service.

Having successfully prevailed over the powerful opposition to their determination to carry out their trust in the way they regarded as the only honest way to discharge their duty to the public, the Knights were not sanguine that the future would be clear sailing for them. It was not. In a hundred subordinate matters they found themselves forced on the defensive. One would imagine that so necessary a function as the entertainment of returning troops and sailors would be left undisturbed; but in the sacred name of co-ordination that did not co-ordinate the Knights were restricted, time after time, to less generous efforts than they had planned and were quite capable of putting forth for the service men. One can readily understand that the Y. M. C. A., smarting beneath the stigma attached to it by the general run of members of the A. E. F., could not complacently witness the ascendancy of a rival organization in the affections of the men — an organization, by the way, whose position of rival was created by force of circumstances and never deliberately assumed. The Knights found it difficult to effect "co-ordination" with the Y. M. C. A. and its kindred societies, because co-ordination usually meant an eclipse of Knights of Columbus activity, meant the unwarranted conjoining of a service that had won its way despite opposition, with service that had, whatever the involved merits and demerits of the case, been strongly criticised by our fighting men. To say that this co-ordination was necessary to avoid overlapping and produce maximum satisfaction, is utterly wrong, for on every occasion when co-ordination was put into practice the Knights found themselves compelled to augment co-ordinated effort with independent activity in order to give the service men what, by common honesty, they were entitled to have, the best within the resources of any agency to whom public money had been entrusted for war relief work.

Opposition to the progress of the Knights of Columbus in the service man's affection was always real and sometimes displayed in amazingly petty ways. For instance, when the Knights were requested by the Navy Department to give a luncheon to two thousand men of the mine-sweeping squadron on their return to New York (it having been ascertained that such an affair would be highly popular with the men), the Knights completed their arrangements and willingly acceded to the request that publicity concerning the event be left in official hands. To their astonishment the Knights found that an " official source " had announced to the press that the luncheon would be given by the "Y. M. C. A., the Red Cross, the Knights of Columbus and other welfare bodies." This was, to say the least, a rather gratuitous distribution of credit for a particular work that had already been assigned by those in charge to but one organization.

From this it must not be construed that the Knights attached much weight to credit for such deeds. Provided the men were well cared for, credit for that care was only secondarily considered. But so all-embracing and extravagant were many of the claims of other organizations (to which extravagance the Knights were quite indifferent, although the service men were not), that the Knights naturally objected to clumsy misrepresentation. But incidents of this nature became so common that the Knights came to regard their occurrence with a tolerant humor.

Suddenly, the move which the Knights had expected for many months was made by the War Department. Secretary of War

Baker announced that all welfare activity should cease in the camps by November 1, 1919. The Knights of Columbus protested against the order, and their protest brought a reply from Secretary Baker to the effect that their work outside of this country would be welcomed; but that he felt relief work in domestic camps should be an avenue of strictly military endeavor. Thus the principle established at the beginning of the war, when the nation faced an immense crisis, was calmly abandoned with the passing of the crisis.

The Knights of Columbus, knowing well that energetic protest might involve prolonged debate, with inevitable acrimony, did not pursue the matter further. They were content to rest their case on their published statement, which read:

> The Knights of Columbus stand today as always, ready to comply with any order of the Commission representing the War Department, including, of course, the withdrawal of all war activities in the camps. If, however, it is the intention of the Department to ask the withdrawal of Knights of Columbus and all other war agencies within the camps, we feel that we ought to state our position on the broad question involved, namely as to the conduct in the future of all welfare, recreational and educational work by the War Department as a part of its regular work. We are opposed to any attempt to institutionalize the activities heretofore conducted by the so-called War Welfare societies. From our experience we can safely say that the men in service welcome a relief from war supervision and military methods. They welcome the relief and willingly respond to the services of civilians to whom they owe no special duty of military deference and obedience. It is a relief from the restraint of official supervision for them to receive a touch of home life and neighborly assistance within the camps. The service in spiritual matters by outside ministers, rabbis, and priests has also been a grateful relief from military life. Ready to leave the service, if so ordered, we nevertheless wish to record our protest against the proposed new policy and feel that the action of Congress in refusing funds asked for these purposes by the War Department, the very willing contribution of the public for the maintenance of this work by welfare societies, the hearty response and appreciation of the men in the service, the very inherent contrast between military rule and discipline and recreational and educational work at the hands of friendly civilians, all speak against the taking over of this work by the army as one of its regular functions.

Ready to continue their work in the Army camps, with the sole object of rendering the men of the Army the service they relished, the Knights of Columbus nevertheless obeyed the ukase of the Secretary of War. The Navy Department, in strange contrast with the War Department, had requested the Knights to continue their work. But Mr. Baker had instituted his morale division in the face of obvious disapproval on the part of Congress (otherwise that body would surely have granted him funds for the work of the division). The War Department's plan was to enlist civilian workers of the relief organizations to work under officers of the Army; with what success that plan will eventually meet remains to be seen.

The last word of the Knights of Columbus on their relations with the War Department was given by the Committee on War Activities at a meeting held on November 2, the day following official withdrawal from the army camps.

> The Knights of Columbus, ran this statement, protested against the War Department's order to withdraw all war work agencies in home camps by November 1. But at the time we made our protest we stated that we would of course abide by the War Department's orders. We have not changed our attitude, neither have we changed our opinion that relief work of the nature conducted by the Knights of Columbus in the camps is more efficaciously conducted by civilian than by military agency, and it is an established fact that relief work under civilian auspices is preferred by the soldier.
>
> Of course, in conformity with the War Department's order, the Knights of Columbus are withdrawing from the camps, leaving only such workers as are necessary to complete the winding up of our affairs in each camp. We have received many communications from camp officers regretting our departure. We shall cheerfully co-operate with the War Department in its effort to initiate relief and recreational work, and our personnel in the camps has been placed at the War Department's disposal.

Thus, with dignity, the Knights accepted the mandate they knew would be levelled against them at the first opportunity. From the beginning the War Department had not treated them fairly; the comfort of the fighting men had been jeopardized and an attempt had been made to restrain the exemplification of common honesty on the part of the Knights by the War Department's frequent and futile attempts to place limits on a popular policy. Dispassionately it must be said that the Y. M. C. A., favored by the Government, had been weighed in the balance and found wanting, while the Knights of Columbus, hewing strictly to the line of their promise to the public and scrupulously fulfilling the implied stipulations of their stewardship, were negatively punished for the heinous crime of demonstrating that the man in uniform was delighted with the efforts of those who gave him what he wanted and what he was thoroughly entitled to receive.

Without seeking to modify in any way the general and emphatic verdict of the service men concerning the merits of the various war-relief organizations, the Knights could finally submit their case in a simple proposition: They had lived up to the trust reposed in them and they had done this without waste. Not one cent of their funds had been expended in any way outside the scope of their appeal to the American people, and their administration expenses had cost their war fund nothing — for they had more than met overhead expenses by discounts secured through strictly businesslike management of their purchases.[1]

In the face of their unique record the Knights can well afford to ignore the absence of lavish praise from high places, gratuitously bestowed elsewhere. The Knights have never needed official apologetics, they have never sought official panegyrics. Their good name is secure forever with the millions of men they served.

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[1] See report of the Supreme Board of Directors in Appendix.

CHAPTER XXVIII

A WORD FOR THE WOMEN

ALTHOUGH the Knights of Columbus had the foresight to see that man power was to be conserved and economized, and that to do this it was necessary to send abroad a certain number of young women to take the place of male stenographers and other clerical workers, they had not considered it within their province to ask the assistance of the feminine element for service abroad. Their home activities were largely aided and often directed by groups of ladies who volunteered for this purpose, and whose efforts astonished their masculine colleagues by the perfection and ease by which they attained results that no man would even have imagined.

The League of Catholic Women of New York, for instance, typical of similar organizations in other large cities, had supplemented the more rugged efforts of the Knights in every possible way. They planned entertainments, acted as hostesses, were untiring in their efforts to encourage the soldiers and to make them feel that they were everywhere surrounded by an aura of sympathy and understanding. It seemed marvelous to the onlookers that no exigency could arise, especially in a matter of the comfort and morale of the men, with which these ladies could not cope. The matron and the maid each took her place in this labor of patriotism; and it would fill too many pages to detail the methods which were used. Intelligent energy and tactful comprehension were the qualities shown on every occasion where they might be useful.

The Knights of Columbus were interested observers of the experiment made by the National Catholic War Council in sending what are known as " women field workers " abroad. This relieved the Knights from a burden of which they were doubtful. They were glad to be permitted to devote their attention to the perfecting of the efficiency of the young women who had been chosen to go abroad to do clerical work under their auspices.

The efficiency of these young women is one of the triumphs — to speak with a certain degree of modesty — of which the Knights of Columbus are exceedingly proud. Let us take, for example, the instance of the young women engaged in the Paris headquarters. They showed their power of eliminating economic waste and of attending strictly to business by sending out on an average 25,000 letters each per year, a record that may be equalled, but scarcely surpassed. This correspondence largely concerned itself with the technical details necessary for the management of the various activities of the Knights, and these details were multifarious and many of them very special, requiring extreme concentration, experience and unusual intelligence and tact. With more than a thousand men relying upon headquarters for frequent instructions and with movements of goods from the United States requiring the closest supervision from Paris, and, in addition, with daily reports going from Paris to the United States concerning all manner of details and explanations of unexpected occurrences which no human power could foresee, the volume of correspondence necessitated constant application, and the extension of the working hours beyond the ample demands made by the office rules of the Knights.

These young gentlewomen, like their sisters in the Knights of Columbus offices at home, scrupulously followed directions, carefully avoided mistakes and attained an efficiency which ought to make them very necessary in the technical and complex work of reconstruction. The only reward they had for the performance of a class of work which received very little public commendation was that they displayed a patriotism so complete as to make them feel that no man in the Army could have done his part more strenuously in winning the victory, and the fact that their preparation — and they were all young — for life in the future had been made more effective. The hazards of war did not frighten them from their work. On a certain day when Big Bertha succeeded in decapitating the statue of St. James in front of the Church of the Madeleine, not twenty yards from the office of the Knights of Columbus, they went on with their work; this is only one instance, which they do not boast of, and which they would seriously object having chronicled here, of their fidelity to their duty.

The only other women workers under the auspices of the Knights of Columbus devoted themselves to art. They made up a group of musicians, called the Knights of Columbus Troubadours, who united, to use the words of a competent critic, pulchritude with genius. This orchestral band gave 1,200 concerts, and their success is evidenced by the fact that two of them, according to records kept by their competitors in the troup, received over two hundred proposals of marriage during their tour of France and Germany. The other ladies of the troup fell only a little behind in the number of matrimonial compliments received from amateurs of beauty and music.

Probably the Knights could not have shown their perception of the value of carefully chosen feminine assistance better than in inducing Miss Elisabeth Marbury to undertake a special branch of work which nobody except herself was fitted to perform. Her training and experience had given her an unique position as a purveyor of the highest class of amusement for her own countrymen. Her name was celebrated all over Europe, and mentioned with respect in the *ateliers* of all the great theatrical managers in Europe. She had no need of advertising of any kind; she is one of the fortunate persons whose talents and position do not have to be explained. Aside from her active work in stimulating patriotism and in giving forcibly the reasons why men and women should be patriotic, she took almost an unprecedented step in the process of reconstructing the lives of our soldiers after the war, by introducing into the Knights of Columbus clubs in France films secured through the good will of Secretary Franklin K. Lane of the Department of the Interior, which portrayed the attractions of life on the land in the United States. To these films she gave the title, " God's Own Country," and accompanied their exhibition with a brief and clear exposition of the advantage of a return to the land which the Government offers.

THE KNIGHTS OF COLUMBUS IN PEACE AND WAR

K. of C. Girls welcoming returned heroes outside St. Patrick's Cathedral, New York City

Flowers from the Knights for the men who won the war

Knights of Columbus girl workers in Paris

MISS ELISABETH MARBURY
of New York
who served with conspicuous
success overseas

The Knights of Columbus girl troubadours at the "Casey Coney Island"
Le Mans, France

It was no unusual thing for a woman delicately nurtured to be roused in the middle of the night, to join a group of volunteers to feed soldiers and even to find lodgings for them. New Rochelle was a scene typical of the devotion of women to the cause of the nation when, in the winter of 1917, some hundreds of selected service men found themselves, one night, without means of transportation to Fort Totten. The New Rochelle Knights of Columbus, hearing of the plight of these men, quickly organized relief work. The rooms of the New Rochelle Council were converted into temporary dormitories, the members threw their homes open and their women folks prepared hot meals for the boys. So striking an illustration was this of the national spirit in time of exigency that a metropolitan newspaper, the *New York Journal,* commented editorially upon it. It was repeated in other parts of the country, for the women relatives of the Knights of Columbus co-operated everywhere with the men of the subordinate councils in making life more comfortable for the service men.

The Daughters of Isabella, the flourishing Catholic women's organization which, while having no affiliation with the Knights of Columbus, is founded upon similar principles, did excellent co-operative work with the Knights, helping in the service stations and in the camp buildings. They augmented their generous aid in services with cash contributions to the Knights of Columbus War Fund, Mrs. Genevieve Walsh, their Supreme Regent, presenting the Knights with large checks on two occasions, one for $9,000 and another for $18,000. Besides which they were generous workers for the independent Knights of Columbus war fund in their localities, uniting with other organizations of Catholic women in practically every parish in the country. The Catholic Women's Order of Foresters, in 1918, presented the Knights of Columbus with a check for $9,900 for their war work. It was a woman who first suggested the idea and set the example of making monthly contributions to the Knights of Columbus war fund — a practice afterwards followed by many. Examination of page after page of closely printed acknowledgments of donations to the first war fund shows that women donated as frequently as men.

In times of peace the Knights of Columbus have always enjoyed loyal support from Catholic women's organizations. They could not have achieved uniform success in their numerous community activities unless the women of the parishes had co-operated with them. The energy and enterprise displayed by the Catholic women in the war was but a new phase of public-spirited labors which they had carried on for years. They had prepared long and diligently, by contributing of their time and treasure to all worthy peace-time movements, for the splendid record they made during the war. In excluding women from work in the field as secretaries the Knights of Columbus obeyed the desire of the government to avoid overlapping of relief efforts. The Red Cross, the Y. M. C. A., the Y. W. C. A. and the Salvation Army had hundreds of women in their service. There was no need to add to the number. Further, the Knights, after careful investigation, felt that conditions abroad were not such that a scrupulous regard for the comfort of young women would warrant placing them to work in surroundings which plainly demanded men workers. Many of the Knights of Columbus girls visited hospitals and gave what aid they could in conjunction with the Red Cross and regular army nurses; but it was found that the Knights of Columbus secretary was well qualified for hospital work and cordially accepted by the sick soldiers.

The Catholic women of whom little has been said in the records of the war, the religious women, the nuns who worked long and faithfully in the hospitals overseas and at home, aided the Knights of Columbus and were aided by them. Their number, added to the number of Catholic women serving as regular nurses and in the ranks of the Red Cross and other organizations enlisting women in their field work, when it is finally known will make an imposing total. Without the constant, courageous help of the Catholic women of America neither the Knights of Columbus, nor, for that matter, the Government, could have performed their war and reconstruction work in the unqualifiedly successful way it was accomplished.

ALBERT G. BAGLEY

HARRY G. McDONALD
Assistant Supreme Secretary

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DEPARTMENT DIRECTORS — WAR ACTIVITIES

CHAPTER XXIX

RECONSTRUCTION WORK

MONTHS before the war work of the Knights of Columbus had reached its high point of effectiveness the organization had turned its attention to the problems that must inevitably occur upon the cessation of the war and a gradual return to the ways of peace. When the Board of Directors met in the early summer of 1918 they had weighty matters to settle in connection with the Order's war activities; yet time was found to give detailed consideration to a proposition for the planning of reconstruction machinery throughout the Knights of Columbus organization simultaneously with the operation of the perfected machinery for war relief. This plan, while wide in scope, was simple in its principle.

The organization of the Knights of Columbus is such that it instantly lends itself to intensive and extensive activity. A practical and beneficial undertaking is no sooner decided upon than it is given instant effect through the hundreds of units of the Knights of Columbus throughout the country. The plan submitted to the Board of Directors and adopted by them, through their Committee on War Activities, was a logical interpretation of the power of the Knights of Columbus as a medium for reconstruction. Beginning with the Board of Directors, composed of representative men from all sections of the country, and going to the Committee on War Activities, familiar with the psychology and needs of the men to be cared for through the reconstruction and employment service, the General Director of this service was clothed with competent authority to perfect his organization and to make full use of the elaborate resources offered by the Knights.

All the seven recognized organizations engaged in war relief work took some share of the task of helping the returning soldier back to civilian life. The government created the United States Employment Service, subsidiary to the Department of Labor, to take up this work. This official agency, establishing branches throughout the country, was assisted by the recognized relief agencies; but when failure of official funds occurred, other agencies were obliged to extend their efforts to replace those necessarily withdrawn by the United States Employment Service.

The Knights of Columbus machinery proved its elasticity by being immediately able to carry a largely increased burden. The plan originally laid down in June, 1918, proved adequate for all demands made upon it. An army of Knights of Columbus workers, 37,250 in all, was in the field every day trying to solve the unemployment problem, and with able direction, their combined efforts brought about surprising results.

The forces of destruction and reconstruction are constantly at play in the economic life of a nation; unemployment in normal times is destructive inasmuch as it is wasteful, and the Knights of Columbus had, through individual councils and chapters, already founded employment bureaux. They were not novices; they had a practical basis of preparation, and the confidence essential to the task of finding employment for the returned men. Their success was astounding. Of course, the training of large numbers of efficient secretaries had much to do with the result, for these men not only thoroughly understood the soldier, but they also understood well the employment situation from first-hand acquaintance with it. But the reason for the success of the Knights of Columbus employment service, was the cordial co-operation of the organization in a plan which was scientifically designed to utilize all the patriotic enthusiasm and practical interest felt in the reconstructive process.

No member of the organization was overlooked. If he was not personally enlisted in the army of 37,000 workers, he belonged to the auxiliary army aiding and advising the others. Never before had the Knights of Columbus come to so complete a realization of the power of their numbers than in the operation of their employment service. Every member of the order was alert for opportunities of being useful, and, while the incidental jobs reported for registration by individual members not formally committed to co-operation in the employment plan, might not, in the aggregate, appear comparable to those obtained by the scientific application of the council units of canvassers, yet they helped swell the total of situations found for the soldiers. It was not an easy task to fit the job to the man. He had been unsettled; his point of view had changed; he could not be judged by the old standards; the Knights took all this into account.

The Knights of Columbus organization of employment-finders was no mere array of enthusiastic canvassers, such as the public became familiar with during the numerous war drives. These 37,250 men were all representative members of various trades and professions; all intelligent factors in the great nation-wide reconstruction movement. Every step of the way they worked was carefully planned. Each council's employment-finding unit — and there were more than eighteen hundred of these — was so distributed and balanced that the territory covered by a council could be thoroughly combed for opportunities.

The personnel of the council, the coalescence of the councils into the chapter of the big city, and the enlarged union of councils and chapters under the State Council — all this elaborate machinery fitted into the structure of the Knights of Columbus employment service. The membership of each Knights of Columbus council varied from one hundred to several thousand, each council had among its members representatives of every normal occupation. The only exclusion exercised by the Knights in their requirements for members is against persons engaged in the sale of intoxicating liquors.

Each Knights of Columbus council, wherever located, was defined and established as a particular employment unit, comprising five committees — agricultural, business, industrial, professional and vocational. Each committee, composed of five members of the council, represented all grades of activity coming within the meaning of the name of the committee. Each committee, of course, was chosen for the purpose of securing positions and of placing men in them by members acquainted with especial needs and opportunities.

The agricultural committee was comprehensive, consisting of a farmer, practically acquainted with the needs of the farming community and alive to the opportunities of putting men on the farm; a grocer or storekeeper, coming into general contact with the people of the community, and traveling men covering the agricultural centers — these were animated clearing-houses of all sorts of information in every center they served. In the very large cities and towns, where the agricultural committees were obviously unnecessary, the work of the other committees was intensified and their membership was enlarged to compensate for the absence of need to seek rural employment for the service men.

The business and mercantile committee of the council employment-unit contained a banker who, by virtue of his calling, came into daily contact with the representative business men of the community and thus was in intimate touch with business employment needs; a newspaperman, familiar with all activities and in touch with conditions; the merchant, an employer, and therefore understanding not only his own needs and requirements, but with knowing the needs of his associates, was able to render valuable service in advising as to where jobs were available.

On the industrial committee of the council employment-unit was a labor leader, who attended the meetings of the organizations of workers and in this way learned from the men actually engaged in industry, at the bench and in the mills and shops, the prospects for jobs; the foreman, in close touch with the group of men under his charge, and in contact with the superintendent and management, thereby enabled to know of positions available in departments other than his own; and the representative of capital, thoroughly acquainted with industry and how far it could be expanded to provide work for discharged service men.

According to the Knights of Columbus employment plan, the professional committee of the council consisted of the attorney, knowing where men might be placed in the offices of lawyers, corporations and other institutions; the doctor, with a contact, close and personal with others interested in the finding of jobs for service men, and the real estate man — a human bureau of information.

The fifth committee of each council, the vocational committee, had assigned to it highly important work, because of the millions of men discharged from the army and navy who were more ambitious and able to climb in the economic scale than they had been before entering the nation's service, and eager to be trained. The pastor headed the personnel — his fatherly encouragement being of inestimable value to the aspiring young men — the teacher was another member, and the civil service employee completed the membership of this committee, his knowledge of government requirements and the conditions for their fulfillment being particularly valuable. The 700 district deputies of the Order served as district captains over the different council committees in their jurisdiction, and each State Deputy held the reigns of direction in his state jurisdiction. In addition, the 6,000 officers of subordinate councils augmented the permanent body of executive talent to direct the efforts of the volunteer job-finders.

The entire machinery was under the direction of one man, Peter W. Collins, formerly a government industrial expert serving with the United States Shipping Board for the promotion of production during the shipbuilding crisis of the war. His title was Director General of Reconstruction and Employment Service and he was responsible for the perfecting of the plan which the Knights first adopted in the early Summer of 1918 as the prescription of their labors when hostilities should cease.

Naturally, some time had to elapse before this extensive machinery could be brought to operate at full speed. But from the first moment that the need arose of obtaining employment in civilian life for the men who were leaving the nation's service, the Knights had an effective system for placing the man in touch with prospective employers. This was accomplished by means of an extensive card-index method. There were three types of cards, one for the soldier to fill in, stating his name, character of experience, employment desired and place where employment was sought. The card also contained information regarding dependents, etc. The card was then sent to the Knights of Columbus council in the locality where the service man desired employment, and the cards filled in by employers in the locality, stating the kind of men they needed, were examined. The service man was thus put into instant touch with opportunity where he desired to find it.

This system was particularly successful because the cycle of action could be initiated on the transports, on which the Knights maintained secretaries to the number of seventy. It was even extended to the camps in France and Germany. It obviated any delay in obtaining employment for a man, since his request could precede his presence in the place where he desired work. The service man going through the process of demobilization was often supplied with employment through the Knights of Columbus before that process was completed. Especially was the Knights' card service effective in connecting a soldier or sailor or marine with the position he had held previous to enlistment.

Tribute to the effectiveness of this system was singularly attested by the officer in charge of employment-finding for the Seventy-seventh Division. After examining the work of the various auxiliary agencies engaged in seeking employment for service men, this officer requested the Knights of Columbus to take over entirely the care of the men of the Seventy-seventh Division in positions outside New York City. The Knights succeeded in placing about 3,000 of the men.

From the beginning of this card system of operation the Labor Department, through the United States Employment Service, credited the Knights of Columbus with larger results than any organization engaged in similar work. Director Densmore, of the United States Employment Service, in a statement in the Labor Department's official journal, placed the Knights at the top of the list of co-operating agencies.

Throughout their employment work the Knights of Columbus were scrupulous to avoid even the slightest misunderstanding with organized labor. On the cards filled out by employers desiring men the employer was required to state specifically that there was no lock-out or strike, current or impending, in his business, store or factory. This did away instantly with any suspicion that "dumping" of labor might be unconsciously brought about. And the best evidence to the fact that the Knights of Columbus worked hand in hand with the men of the labor organizations is that the most prominent of these men indorsed the Knights of Columbus job-finding system.

Miss Sara A. Conboy, secretary-treasurer of the United Textile Workers of America, in a letter to the Knights of Columbus Director of Reconstruction and Employment, described the Order's work as wonderful, and her appreciation was shared by every other labor leader who examined the Knights of Columbus system. From the employers' standpoint, chambers of commerce throughout the country expressed their regard for the aid the Knights rendered in connecting the right man with the right job. The National Association of Employment Managers wrote the Knights of Columbus under date of May 29: "The delegates to the National Convention of Employment Managers in convention assembled expressed their appreciation of your offer of co-operation in the placing of discharged service men. Members of the Association throughout the country will be glad to assist the Reconstruction and Employment Service of the Knights of Columbus in every way possible."

Managers of some of the largest plants in the country hailed the Knights of Columbus as a source of the help they were eager to receive — ambitious lads who were ready and willing to go into large industries and make good. Before the Knights had operated with their fullest strength it was no uncommon thing for the offices in the large cities to be flooded with requests for men.

These requests became especially prolific after the Knights introduced the practice of paying selected veterans to find work for their comrades and also for themselves, a plan which was originated by Joseph C. Pelletier, a member of the Knights of Columbus Committee on War Activities. It was put into effect at a time when the press was commenting upon the fact that the job-finding organizations were, doubtless, securing many opportunities for service men, but that the opportunities were not, in large measure, attractive. The Knights made their innovation of paying $4 per day to young "veterans" to look for work so that the ex-service men would be able to go into positions found by men who had looked over a job with the eyes of the veteran who was to fill it.

Beginning in New York, where a squad of 100 veterans was engaged for this work, the Knights carried out the scheme in other large cities. The 100 men represented all branches of the service. They were divided into canvassing teams, each team being headed by a captain. The various teams were assigned to different zones in the city, and each day a thorough combing was made for all available jobs in these zones. On the first day of operation, 500 good opportunities were found, and this remarkable record was maintained in the average of weekly results.

The Knights were particularly solicitous for men incapacitated by wounds. They were successful in placing large numbers of these men in employment where their disability would not deter them from earning a satisfactory livelihood. As this solicitude on the part of the Knights became known through the medium of publicity, employers would inform them of opportunities especially acceptable to disabled men. In all, the Knights' canvassing for jobs throughout the country was so energetically directed and enthusiastically undertaken by all connected with the work, that at times embarrassment was experienced in filling the needs of employers who returned their cards by hundreds to the Knights.

By an actual test made in a city selected at random — Springfield, Mass.,— it was demonstrated that within two weeks of applying to the Knights of Columbus for a position, two-thirds of the applicants were accommodated. And this was no singular phenomenon. Even quicker results were obtained in many instances. Hundreds of men would often find employment within an hour or two of applying for it. Large plants would find themselves, through increased orders, in need of scores of helpers of all trades. They applied to the Knights, and were promptly supplied.

The Knights were enabled to perform a most useful service of reconstruction by encouraging service men, while yet in the service, to become interested in employment on the land. The Department of the Interior donated films made under its supervision, depicting life on the land. Naming the series of films "God's Own Country," the Knights sent them abroad for exhibition in all their clubs overseas. During the exhibition of the films, brief and informative talks were given by Miss Elizabeth Marbury. Thousands of boys were induced, through these exhibitions, to consider their prospects in agriculture, to seriously compare the possibilities of life on the land with living in the cities, with the result that those born and bred in agricultural districts had renewed their ties of affection for the land; and many who had hitherto eked out ungenerous livelihoods in the city were attracted to the more substantial benefits of the great farming and stockraising states.

The Knights rendered this co-operation with the Department of the Interior still more practical by keeping in close touch with labor opportunities in the agricultural sections, thus enabling hundreds of men to obtain employment on farms and ranches. The re-employment work reached so marked a degree of efficiency that its published results were doubted by professional employment men, one of whom one day sought to surprise the Knights at their employment bureau in New York, located in the famous Longacre Hut, by requesting an investigation of their records, which amply satisfied him that their claims were more than proved. No less important a publication than *The Saturday Evening Post* sent a special investigator to New York in the person of James H. Collins. As a result of his actual experience with the Knights of Columbus canvassers he wrote an article for his publication entitled "Making a Better Job of Job-Finding," which was the most discussed single study of the problem of soldier re-employment that appeared in any American publication.

So strenuous was the pace of the work that the Knights were unable to make any introspective study of their achievements. They did not employ what are known as " efficiency engineers " in their employment bureaux. They engaged men who had a nose for jobs just as an expert journalist has a nose for news. They struck the whole gamut of queer trades as well as the roster of established callings.

They supplied a theatrical concern seeking a corps of chorus men to replace the girls who had monopolized that profession during the war period. When a practicing conjuror required a small army of aides the Knights undertook the contract and satisfied him. Similarly, they were able to assist many young men who had remarkable records, one possessor of the Congressional Medal of Honor, going to them when all other avenues were seemingly closed. Stonewall Jackson's grandson was one of the men placed by the Knights. The Longacre Hut bureau of the Knights of Columbus was one of the most picturesque spots in the entire country, hundreds of ex-service men thronging it at an early hour in the morning. From this bureau 5,000 men were placed in employment in every month. The hut on Boston Common had proportionate results, and so had the bureaux located in all other cities.

In his *Saturday Evening Post* story James H. Collins paid tribute to the broadness of the Knights' employment program. He recorded the instance of a Knights of Columbus canvasser who, visiting a large employer, was summarily checked.

" The K. of C. get jobs only for Catholics," said the employer.

" That's funny," said the canvasser, " I'm a Presbyterian and they pay me $4 a day to look for jobs for other Presbyterians and any other kind of creed-holder."

Throughout their work the Knights never required knowledge of the denomination of any man they served; hence it is impossible to present statistics of their service to men of the non-Catholic denominations, but from statements volunteered

Typical class at a K. of C. Supplementary Reconstruction School

K. of C. Ex-service Scholars at Sheffield Scientific School (Yale)

K. of C. job hunters—veterans paid $4 each per day—on the way to attack the unemployment line, Boston, 1919

Typical crowd of young veterans seeking work at a K. of C. free employment bureau--one in the chain that placed more than 250,000 men

by the men it is conservatively estimated that more than half of the men served were not Catholics. It must be remembered that there were approximately seven national organizations engaged in employment work for former service men. The United States Employment Service co-ordinated these different agencies, but there is reason to believe that the work of independent organizations like the Knights of Columbus was more effective than that of the official national body, for in the summer of 1919, when tens of thousands of demobilized men were seeking employment in our great cities, Congress declined to appropriate funds for the continuance of the Government's employment service, so that the burden of the work fell to the Knights of Columbus and the other organizations. They displayed increased energy in the accomplishment of their task. In some cities amalgamations were formed between different societies, local and national. The Knights of Columbus everywhere acted independently, having demonstrated that better results could be obtained for the service men by friendly rivalry in service between the employment systems. This made the search for openings so intensive that every industry in the country was thoroughly "combed." On the Pacific Coast and in the near West and Northwest, the Knights of Columbus found plentiful opportunities. It was in the crowded industrial sections of the Mid-west and East that employment was not easily found, especially as the closing of innumerable war industries threw on the market large quantities of semi-skilled and unskilled labor, which had the advantage of being on the ground while the service men were yet undergoing the process of returning home and demobilization. At this juncture the Knights of Columbus system of employment-finding, beginning as it did over in France and Germany and on the transports, was most useful.

Life in the army and navy had made former indoor occupations distasteful to many men: a decided preference was shown for outdoor employment, especially in the motor trades; it was almost impossible to find men to work at the needle trades,— tailoring and shoemaking. One employment bureau of the Knights of Columbus — that in New York — had openings for 1,000 tailors for as many as four consecutive months. The trade paid well; but it was unacceptable to the men, a contributing factor to that already stated being the general age of tailors which, in New York at least, exceeded the first draft law limits. With their rigid observance of their rule not to solicit or list any position that did not pay a minimum of eighteen dollars as a weekly wage to a single man, it is surprising that the Knights of Columbus were able to make so large a monthly turnover of jobs. Perhaps it is also surprising that the Knights found hundreds of employers who wanted to engage former service men at weekly wages of twelve and fifteen dollars!

Periodic "drives" for jobs were launched by the Knights when the routine of job-hunting seemed to have dulled public support of their efforts. These, strategically placed to culminate on Armistice Day, November 11, Thanksgiving Day, Christmas Day and New Year's Day, added a topical touch that stimulated co-operation on the part of large employers. At the same time, during the height of what might be called the "strike arc" the Knights were extremely careful to avoid any act that might jeopardize the interests of labor or of the former soldiers and sailors who might, in good faith, seek employment with strike-affected concerns.

While the actual statistics of this immense and fruitful employment work cannot be given because it has in some measure become a permanent work, yet the average record of jobs found throughout the entire country by the Knights of Columbus was over 5,000 per week. And while the heavy credit side of this average was recorded during the first months of the work, before the balance between demand and supply of labor was rendered practically even, and before the first flush of patriotic eagerness on the part of employers to supply berths to veterans had subsided into a business-like consideration of labor necessity, yet the insistent pursuit of good-paying positions for the men was maintained at such high pressure that the Knights were always able to give the inquiring ex-service man a generous selection of available positions.

On account of pre-emption of that field by other agencies and by the government, the Knights did not undertake the work of operating schools for disabled men, excepting in two or three locations, such as at Boston and Mineola, where their aid in this direction was vitally needed. The Knights did, however, keep their hut libraries well stocked with useful manuals of the trades, so that disabled as well as uninjured men could educate themselves in various trades.

The Knights also maintained educational work in the huts abroad and in the camps at home. Languages, especially French and Spanish, were taught and, although there might be some humorous significance to this, American English. Mathematics were taught, and instruction was given upon many practical subjects, such as bookkeeping, accounting, secretaryship. The graduation of the first law class to be taught in a camp was conducted in Knights of Columbus building No. 2 at Kelly Field, Texas, in the winter of 1919. Officers and enlisted men took the course in commercial law under Guy C. Crapple, a Knights of Columbus secretary, who had practised law in Chicago. So unique was the event that the commander at the camp distributed the diplomas and praised the Knights in warm terms for their successful enterprise.

This had been the beginning of the Knights of Columbus educational activities in the camps. The movement spread rapidly. At Fort Totten, N. Y., the Knights opened a school in mathematics in the summer of 1918, operating it quietly and without much public attention, which they did not seek for this sort of activity as, rather humorously, they feared that publicity might destroy this source of effectiveness. Out of two hundred men taking the Knights' courses at Fort Totten, more than one hundred were enabled to pass preliminary examinations for commissions. This emboldened the Knights to establish schools in other army camps, especially in view of the fact that lengthy and detailed discussion of the project of camp education did not seem to be resulting in definite activity on the part of the Government. Schools were accordingly opened at Camps Dix, Upton and Devens, with surprising results. Thousands of men enrolled for courses. Other camps were given Knights of Columbus schools in the East, at Paris Island, the famous Marines camp, a flourishing school was quickly in operation; Camp Mead received one, and with the spread of the movement south and west the Knights of Columbus camp schools became as much a part of camp life as the Order's huts. By mid-summer, 1919, the Knights had more than 25,000 officers and enlisted men enrolled in their schools, the officers attending in proportion to their general numbers in the military strength. Major-General Nicholson, commander at Camp Upton, thought so highly of the Knights of Columbus school in that camp that he issued a public order which obliged every man under his command to attend the camp school or give a good reason why he should not do so. At Camp Dix, Major-General Harry Hale set his men a good example by personally attending one of the courses.

It would be impossible to render a comparative account of the usefulness of the schools in the various camps. A uniform curriculum prevailed, "the bread-and-butter courses" in livelihood callings, especially those concerned with mechanical knowledge, prevailing in popularity. But the act of the commandant of Camp Devens in issuing an official booklet concerning the Knights of Columbus camp school in which he set forth the Knights' prospectus and urged all the men in his command to take advantage of the courses, is typical of the appreciation shown by commanders everywhere of the efforts made by the Knights to benefit their men.

By the time this nation-wide chain of schools was working with maximum effectiveness the Knights were faced with the necessity of leaving the camps at the War Department's order. This they did, leaving the army department with perfectly equipped camp schools. The loss of the Knights of Columbus instructors was instantly felt and the efficiency of the schools promptly diminished. The Knights, in a measure, made up for this loss to the men in the service by developing a work they had already launched — that of supplementary community schools, known sometimes as schools for demobilized service men.

This work can be said to have had its beginning in Boston, where the splendidly equipped Knights of Columbus service house on Berkeley street, under the enthusiastic leadership of Department Director Daniel J. Sullivan, of Fall River Mass., had been converted into a school in the late Winter of 1919 while yet retaining essential community house features, of a dormitory, kitchen, etc. Ex-service men enrolled in this school by the hundreds and its work became famous, a competent corps of instructors being engaged to give the courses, which did not vary from those given in the camps, excepting by the addition of a thorough study of the American Constitution, to replace the rather indefinite course known as "Americanization." In August, 1919, twenty-one hundred former army and navy men were enrolled in the school. As a result the Knights were prompted to launch their supplementary school program at the Supreme Convention in Buffalo in 1919.

Previous to this convention the Supreme Board of Directors had instituted a Committee on Education, composed of Supreme Knight James A. Flaherty, Supreme Secretary William J. McGinley and Supreme Advocate Joseph C. Pelletier. At the instance of this committee, well-known educators were invited to a conference in New York City in July, among those attending being Mr. Michael J. Downey, of the Massachusetts State Board of Education, a man largely responsible for the introduction of this new work, the Reverend John J. Wynne, S. J., Editor of the Catholic Encyclopedia, Mr. James F. Byrne, of the New York State Board of Regents, the Reverend Dr. Edward A. Pace, Director of Studies at the Catholic University of America, and Mr. Edward D. Devine, of the Detroit Board of Education. These gentlemen, after consulting with some of the nation's leading educators, recommended a program to the Knights of Columbus Educational Committee which the committee, in turn, presented at the Supreme Council meeting in Buffalo. This program, the first national supplementary educational movement to be undertaken by a Catholic organization, is of the utmost historical interest. The committee recommended:

> (1) That the courses to be given under the auspices of the Order should be vocational or occupational, fitting the students for skilled positions in business or industries.
>
> (2) That we should use all the influence of the Order, and bring pressure from every possible agency at our command to induce as many of our men and women, without respect of age, to pursue some study as a means of improving their condition and increasing their influence.
>
> (3) That we should have a central bureau of information in touch with every available source of education in special branches, and equipped to place this information at the disposal of the councils engaged in educational work.
>
> (4) That we should give certificates or some form of recognition for the studies followed in our schools, with a view to meeting the academic requirements of state or local authorities for civil service or teachers' positions, or for the purpose of satisfying employers.
>
> (5) That we have it in our power to give courses in American citizenship which will surpass any now given in our schools or social agencies, and that we are also singularly competent to give what others cannot give — vocational guidance as well as vocational training.

It was the decided opinion of the gentlemen who had been consulted that by a strong system of education the Order could do much to relieve the social unrest of the country and enable its own members and its students to become influential and prominent factors in American life. The committee further recommended:

> That councils of the Order establish educational courses for members of the Order and for such others as may wish to avail themselves of these courses.
>
> That classes be open to men and boys of good character, regardless of creed, and wherever possible to women and girls.
>
> That these courses should not duplicate the work of such other educational agencies as are now providing, satisfactorily, instruction in the branches included in this plan.
>
> That wherever these courses are established, councils should co-operate with other educational agencies in the neighborhood, and avail themselves generally of the educational resources of every school system, public and private.
>
> That, in general, the courses proposed should enable our members and others to supplement their studies in commercial and industrial knowledge and to prepare for the professions.

That before establishing a school in a locality, the laws affecting education in the state and municipality should be considered, and the policy established of conforming with them in every particular. This is important, not only for the purpose of obtaining authorization to give certificates and to register counts which the state or town boards of education will recognize, but also as an indication of our resepct for civil government and co-operation with civil authorities.

That, in the same spirit, the greatest care should be taken not to interfere with any existing Catholic educational center or school system, but to co-ordinate our work everywhere with that of the Church.

That effort be made to adapt these courses to the needs of employers and industry in general, and to secure the active co-operation of labor.

The range of subjects herein enumerated is submitted with the understanding that it will be the part of each council or group of councils to choose such courses as meet the needs of the locality and such as their resources can supply. Wherever possible, specialized short unit courses omitting non-essentials should be provided. In every course special emphasis should be laid upon the importance of American citizenship, in which special courses should be offered, varying from instruction in elementary English or civics to lectures upon the fundamental principles of American democracy.

Following is a suggested list of some of the subjects which may be offered in the commercial course:

Accounting.— Bookkeeping and elementary accounting; principles of accounting; account practice and problems; cost accounting; auditing; public service corporation accounting; business mathematics.

Banking and Finance.— Corporation and business finance; investments and speculation; credits and collections; banking (from standpoint of business men); real estate; insurance; salesmanship.

Marketing.— Marketing methods; salesmanship and sales management; advertising; retail merchandising; domestic transportation and merchandise delivery.

Foreign Trade.— Foreign trade, general course; foreign trade, financing (banking, exchange, credits); documentation; shipping and ocean transportation; marine insurance; commercial geography; special markets, South America, Europe, Far East.

Management.— Business management; labor management (industrial relations); office organization and management; purchasing and storing.

Business Law.— General course, negotiable instruments; personal property; sales; bailments; carriers; bankruptcy; business competition.

Commercial Correspondence.— Commercial English, French, German, Spanish, Italian.

Miscellaneous.— Private secretarial course; junior clerks' course; personal development; civil service courses.

In the Industrial Courses:

Airship Construction.— Mechanics; parts; carpentry.

Automobiles.— Construction; repair and care; motorcycles; motors.

Motion Picture Operating.—Assembling; design; maintenance; photography; taking.

Electrical.— Elementary; machine design and construction; systems and installation; maintenance; plant management.

Jewelry Workers.— Design and work.

Plumbing — Engineering — Industrial Relations — Lithography — Printing — Linotype.

Decorating.— Designing, house and factory.

Welding.— Electric; acetylene.

Ventilation.— Systems; factory installation.

Heating.— Systems; installation.

Examiners.— Employment (varied).

Inspectors.— Industrial; health; safety.

Foreman.— Civil service.

Language, literature, history, civics and ethics, emphasizing in literature the best expression of our American ideals and spirit; in history, the origin and meaning of our institutions, particularly of our democracy and system of representative government, and in ethics the three things for which our government was established — life, liberty and happiness, showing how these depend on our principles about authority, law, obligations, human rights and duties, property, capital, labor, wages, strikes, arbitration, profit sharing, etc.

It is understood that the subjects or groupings of subjects would vary to meet the particular needs of persons and localities. Special subjects may be grouped to form special courses.

It goes without saying that courses should be provided in religion.

Teachers.— The faculty in each school should be chosen from men of eminent standing both for their character and their acquaintance with the subject which they are to teach, as well as for loyalty to American institutions. The function of teaching is as responsible as any office exercised for the government; it should therefore require the same spirit and pledge of loyalty.

Text Books.— The text books should be the best available. In the beginning they might be selected from among those which are used in the schools in the locality. If used in sufficient number, the publishers would consent to let them bear the imprint of the Order. Gradually a common system of text books might be produced.

Maintenance.— As for the management we recommend that a committee be appointed by the Supreme Knight, subject to the Board of Directors with its office at New Haven, this committee to be guided by an advisory board of educators representative of the country and competent to direct studies in the subject to be taught.

For the maintenance of the committee, to enable it to render assistance to some of the local schools in need of it; to meet the expense of a secretary, of a stenographer, the formation of an educational reference library and traveling and other expense of the advisory board, an appropriation of $50,000 is recommended for the coming year. It is understood that the schools as much as possible, be self-sustaining by means of fees of the students and by such assistance as the council may see fit to render.

Conclusion.— It is not the first time that the Order has promoted education, notably in its foundation of the Chair of American History and of scholarships at the Catholic University of America, as well as by the establishment of scholarships by many councils in the colleges of their city and state; its wonderful lecture courses under the auspices of Supreme, State and subordinate councils; its dissemination of Catholic literature, and its splendid educational work in the camps, which has been so successful as to merit the commendation of commanding officials everywhere. We, therefore, may undertake this new enterprise without misgivings, and make it as widespread as the Order itself, by having every council do its utmost for the further education of its own members and such others as may desire to avail of our facilities.

The Supreme Council unanimously and viva voce indorsed tnis program and voted $50,000 from the Knights of Columbus General (private) Fund to defray the expenses of initiating organization. Mr. John J. Cummings, a well-known Boston educator, was appointed secretary of the Educational Committee, and he immediately assumed his duties at the Order's headquarters in New Haven. Nothwithstanding the enthusiasm with which the work was indorsed and entered upon, the physical labor of organization was, at the outset, realized to be stupendous — the Knights knew that it would be a matter of years, perhaps, before their ambitions of a nation-wide system of supplementary schools would be in complete operation. But the requests received from all parts of the country for information concerning these schools, and the messages of congratulation pouring into headquarters confirmed the opinion that the Knights had found a profitable and necessary opening for their energies.

With the Boston school as the landmark of the system, the Knights in Youngtown, Baltimore, Washington, Buffalo, Louisville, Cincinnati, New Orleans, Cambridge, Charleston, N. C., Seattle, San Francisco, Los Angeles and Providence organized schools, which were opened seriatim. Utica Council organized a school in its handsome club building and its example spurred on councils in cities of similar size to do likewise. From the very first the movement received an impetus that warranted success in the fulness of time. New York received two schools in October and, at the time this record was undergoing final preparation for the press, prospects of schools opening in all parts of the country were bright and reassuring.

The Committee on War Activities helped the councils by continuing its aid for demobilized men. These men were given free tuition and books in the schools. And so scientifically had the system of education at cost been worked out by the Education Committee that the Knights found themselves able to offer civilian applicants a full fifteen-weeks' course in so popular a subject as auto mechanics for sixty dollars.

At a meeting of the Committee on War Activities in Boston in the middle of October it was decided to make the supplementary school system the leading reconstruction work of the Order, while maintaining the employment bureaux in full force. The millions of demobilized men literally craved for education and training that would increase their opportunities in life, and the Knights have properly concluded that the aid to be given to these men should not be merely transitory but should be continued until the men's wants had been supplied.

Accordingly, with a view to promoting higher education among the American veterans of the war the Knights of Columbus Committee on War Activities, at the suggestion of Supreme Treasurer Daniel J. Callahan, offered, late in August, one hundred scholarships in the leading technical and academic institutions of the country. These scholarships included tuition, books and maintenance and were awarded subject to the applicant passing the examination of the institution he desired to enter, the Committee reserving the right to distribute the awards geographically. No fewer than three thousand applications were received, every State in the Union being represented in the number, men of the American Expeditionary Forces cabled their applications from Europe, one from as far as Coblenz, Germany. The committee found the bulk of the applicants so worthy that they decided to increase the number of scholarships from one hundred to whatever might be necessary to accommodate the men who could pass the examinations for the different institutions. More than nine hundred men, having sufficient previous education to warrant their appearance before a board of examiners, were finally selected for the definitive examinations.

In the first flood of applications the interesting fact was disclosed that fifty per cent. of the men desired technical education, as engineers, chemists, etc., fifteen per cent. desired academic training, five per cent. instruction in mining, ten per cent. in architecture, ten per cent. in foreign service, and ten per cent. courses in law and medicine, though the last two were not included in the Order's offer.

So many applications were made that the Board increased the number of scholarships from one hundred to a number necessary to accommodate those eligible. The following assignment of students was made:

ACADEMIC INSTITUTIONS: Catholic University of America, 23; Creighton University, 3; University of Dallas, 2; DePaul University; University of Detroit, 3; Dubuque College, 1; Duquesne University, 2; Fordham University, 17; Gonzaga University, 2; Holy Cross College, 22; Loyola University (Chicago); Loyola University (New Orleans), 2; Manhattan College, 1; Mt. Angel College; Mt. St. Charles College, 1; Niagara University, 2; Notre Dame University, 9; Santa Clara University, 1; St. Louis University, 2; College of St. Thomas (St. Paul), 4; Villanova College, 3.

TECHNICAL INSTITUTIONS: Brooklyn Polytechnic, 6; University of California, 11; Colorado School of Mines, 2; Georgetown University, 47; University of Illinois, 49; Louisiana State University, 11; Massachusetts Institute of Technology, 58; Michigan Agricultural College, 5; University of Missouri, 1; University of Minnesota, 8; Montana State Agriculture; Ohio State College, 4; Oregon Agricultural College, 3; University of Pennsylvannia, 31; Purdue University, 5; Sheffield Scientific School, 19; Stevens

Institute of Technology, 15; St. John's of Toledo; West Virginia University, 3; Worcester Polytechnic Institute, 7; University of Notre Dame, 16.

Devoid of red tape and handled in a quick, businesslike way, as the President of the Worcester Polytechnic Institute testified in a letter printed elsewhere in this book, the immense labor of receiving, tabulating and generally supervising the applications, of directing examinations and handling the thousand-and-one details of the undertaking was accomplished in the surprisingly short space of two months, scores of the men being at their desks in lecture halls within a month of mailing their applications.

The total expense of the scholarships has been estimated at more than a million and a quarter dollars for the four-year course period, the Knights supplying twelve dollars per week during the scholastic year for maintenance to the men who did not secure board and lodging at the colleges or schools. The returns to the nation in having a body of well-educated young war veterans at its disposal cannot be calculated in terms of money.

The press of the nation acclaimed this movement as one of the most far-sighted and generous works of reconstruction to be undertaken by either the Government or a relief organization. The need it met is illustrated by the story of one of the successful applicants who was a pugilist in Denver, Colorado. He traveled all the way from Denver to New Haven to file his application with the Knights, spending all his scant savings on the trip. He was subjected to the same examination given all other applicants, and proved fitted, receiving a scholarship at Sheffield Scientific School (Yale University). This young man, who might have been forced by sheer circumstances to follow the ring as a means of livelihood has now the prospect of a successful career as a nation-builder, an engineer.

Scores of instances similar in their appeal to human interest might be cited. The entire work was truly described by the press as a masterpiece of human kindness. Dovetailing with the Order's plan for general supplementary education, it combines in the most solid effort for reconstruction undertaken by a single organization. The Knights' entire scheme, so practically and promptly put into operation, with such enthusiasm and yet such businesslike care for detail, has literally opened the eyes of all observers. What great foundations have hesitated to do, or have done only after exhaustive research and amid a maze of restrictions and stipulations, the Knights of Columbus have done generously and with amazing speed. Yet our amazement is lessened when we reflect that their splendid war relief work had already served to inform the public of their character as doers rather than dreamers. In the words of a writer in *The Outlook* they recognized that most methods of uplift had heretofore overlooked the law of gravitation, so they founded their reconstruction endeavors on that wholesome and almost infallible principle of common sense — of doing things that should be done when they can be done — with what spectacular and very real success the world knows.

CONCLUSION

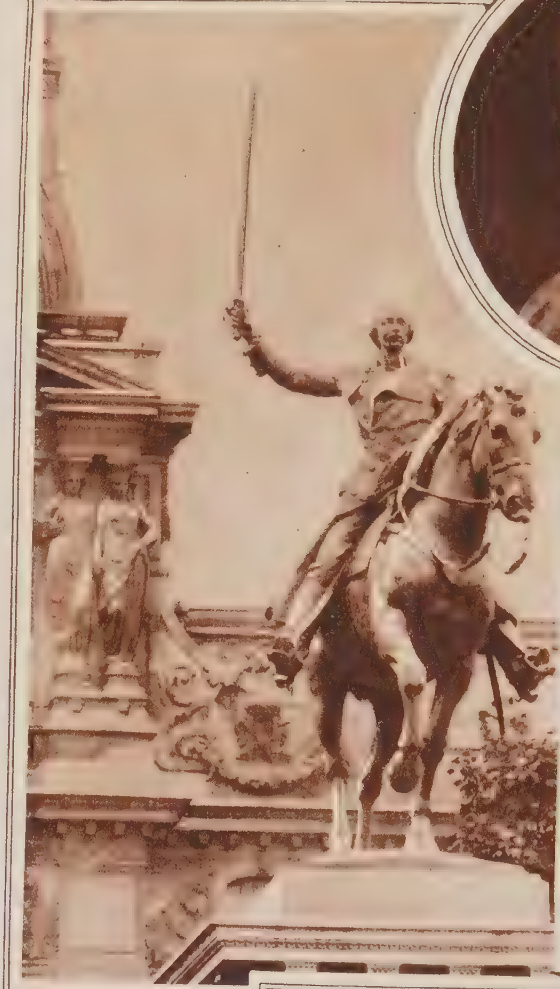
IN this record of the war work of the Knights of Columbus and in the honor roll of Columbianism in the second volume of this book, the world is presented with proof of the magnanimous fulfillment of the pledge made by the Knights of Columbus Supreme Board of Directors, following the declaration of war, that the Order would devote all its influence and resources to the nation's aid. This record demonstrates that the Knights of Columbus are an active group in our economy, a group dominated by a single impulse — to work tirelessly for the country's welfare, to work for that union of spiritual and material good that is the true prescription for a happy and secure national life.

In the beginning, the Knights adopted as a secondary slogan, the significant colloquialism, " See him through," and they have not only seen the service man through his term of enlistment with the colors, but back to civilian life and to a better opportunity in the world. The Knights have seen the nation through. They stand before their countrymen as the embodiment of that Catholic patriotism which has never faltered and which never more gloriously distinguished itself than in the late war. The Hierarchy pledged all possible Catholic aid and comfort to the Government; Bishop Muldoon pledged the fullest endeavor on the part of the noble Catholic sisterhoods, the superior of the Society of Jesus pledged the personnel and institutions of that famous body in America's cause. All these pledges have been religiously fulfilled, adding to the inspiring story of Catholic achievement for the upbuilding and preservation of the American nation.

If the denominational note is stressed in this final statement of satisfaction, it is because American Catholics, in past years, have suffered through malicious propaganda that has belittled and misinterpreted their patriotism. It is not a case of protesting our loyalty too much; it is merely a matter of recording permanently, if inadequately, the Catholic contribution to the common victory.

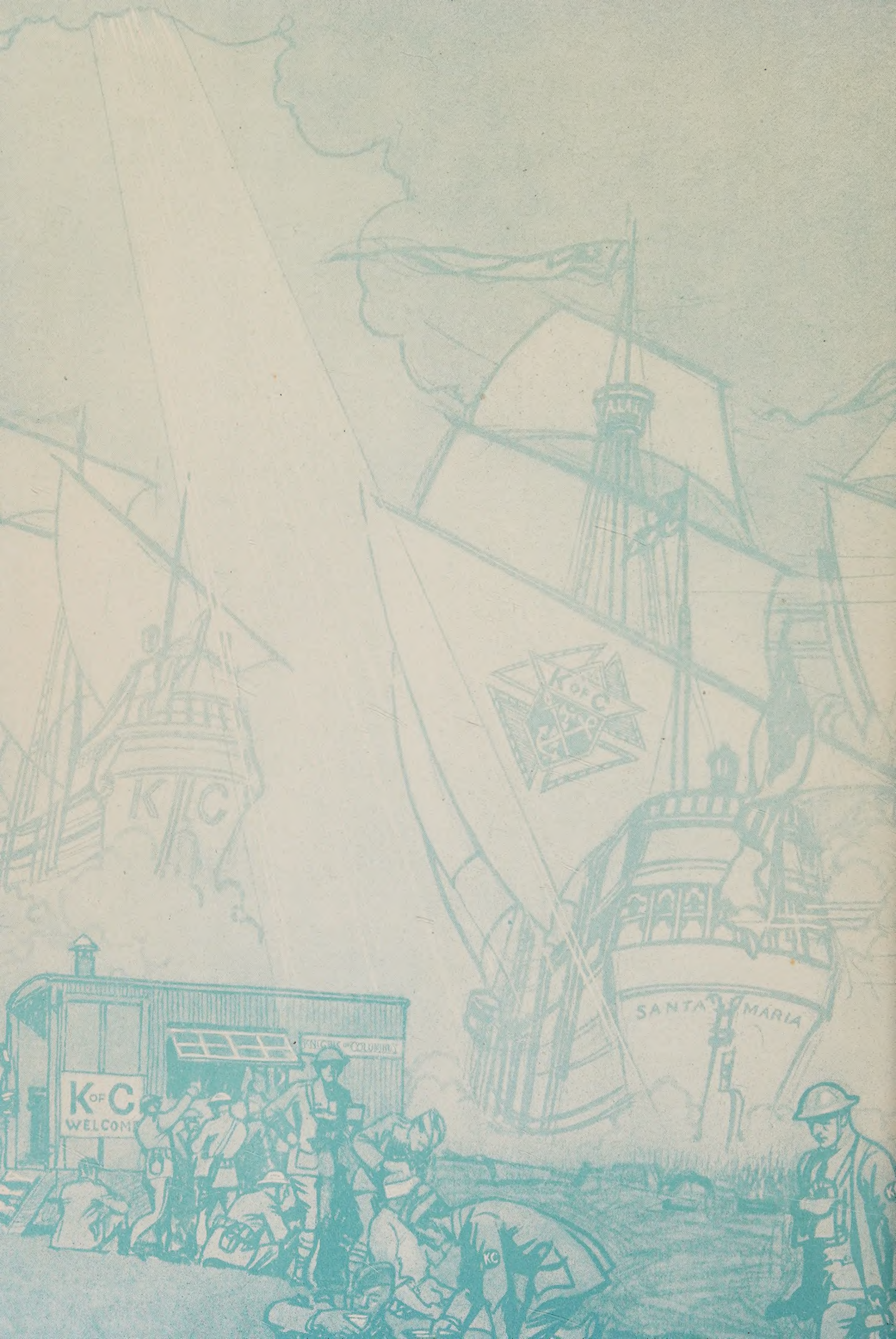
PAUL W. BARTLETT
Sculptor

DR. MARCEL KNECHT of the French High Commission to the U. S. A.



Statue of the MARQUIS de LAFAYETTE presented by the Knights of Columbus to the City of Metz, France.

Leaders of non-Catholic denominations have frankly declared their opinions that the Knights of Columbus, by their war relief and reconstruction work, coalesced Catholic action and immeasurably augmented Catholic prestige. It is unthinkable that the Knights should now withdraw from the ranks of public-welfare bodies. None can tell what exigencies may arise after the present intensive reconstruction period is ended. The Knights, having won public confidence so thoroughly, having become quite literally a household word, must continue their welfare work in whatever avenues their wisdom and the call of necessity may elect. America has learned to love these Knights, to regard them as modest and robust practitioners of Americanism. The nation knows them as unselfish, chivalrous Christians and is ready to support and applaud whatever work they undertake, for they have demonstrated the validity of the sturdy American philosophy that altruism does not depend upon cant and pietism, but upon a happy combination of services for the betterment of soul and body.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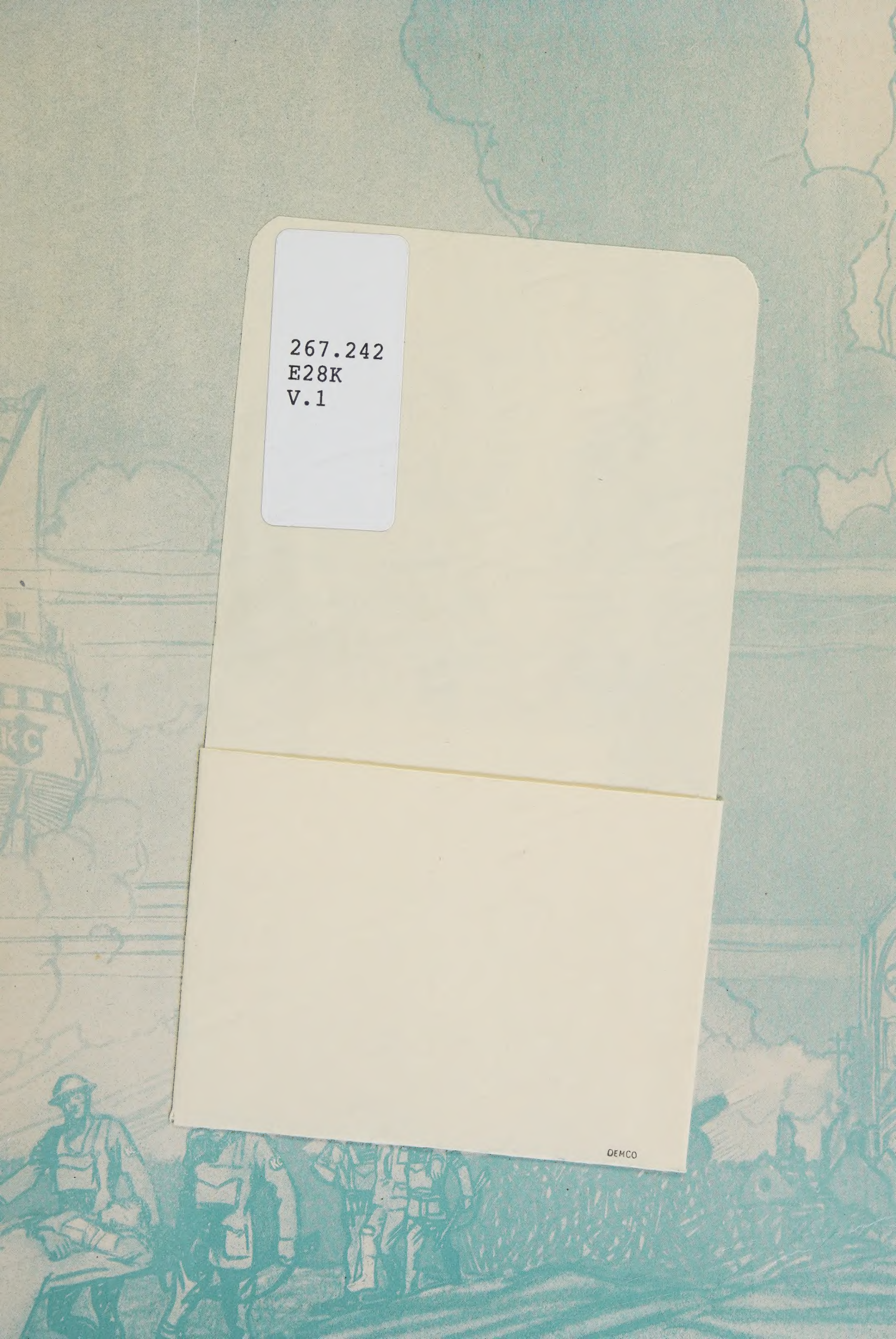

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